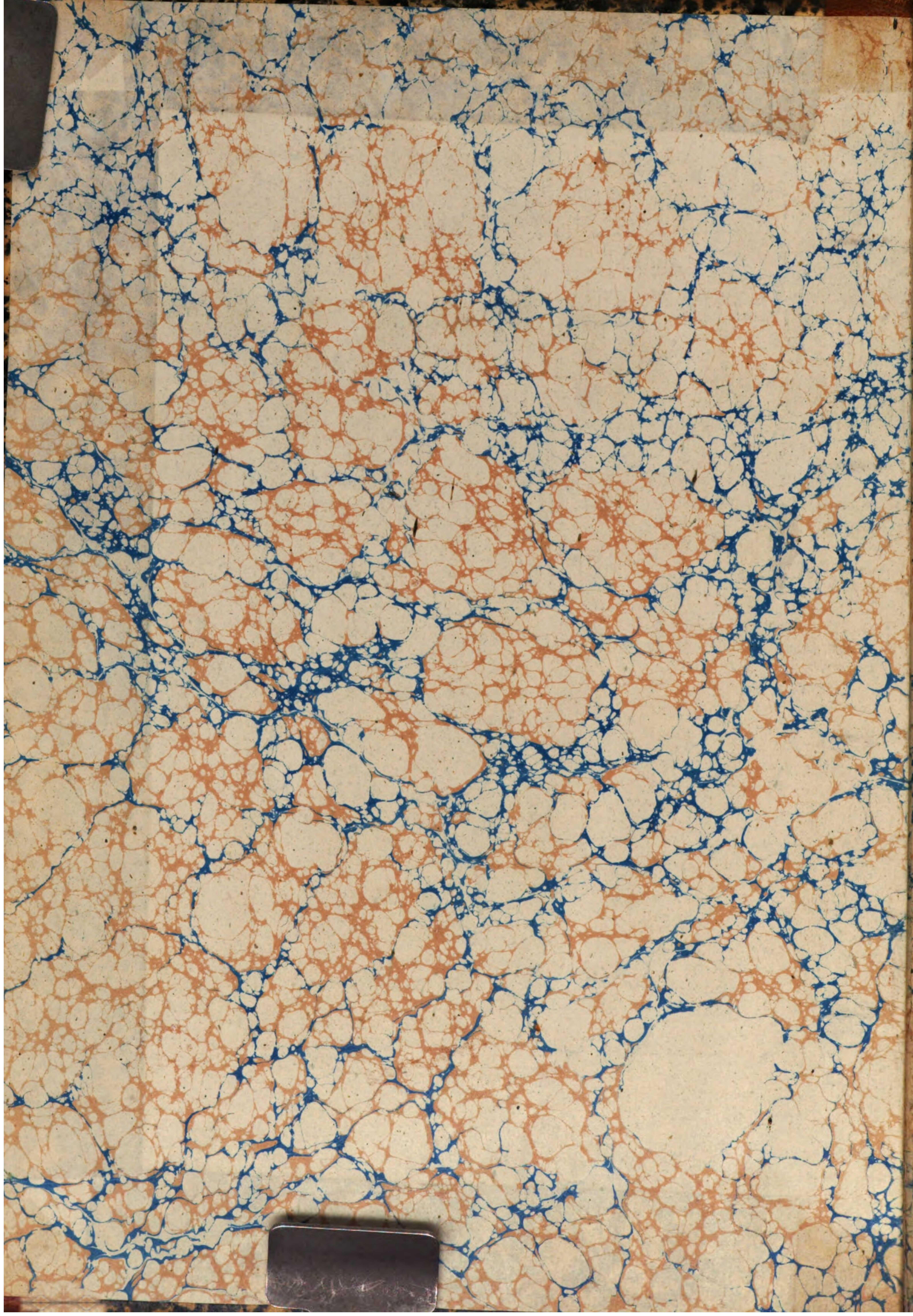
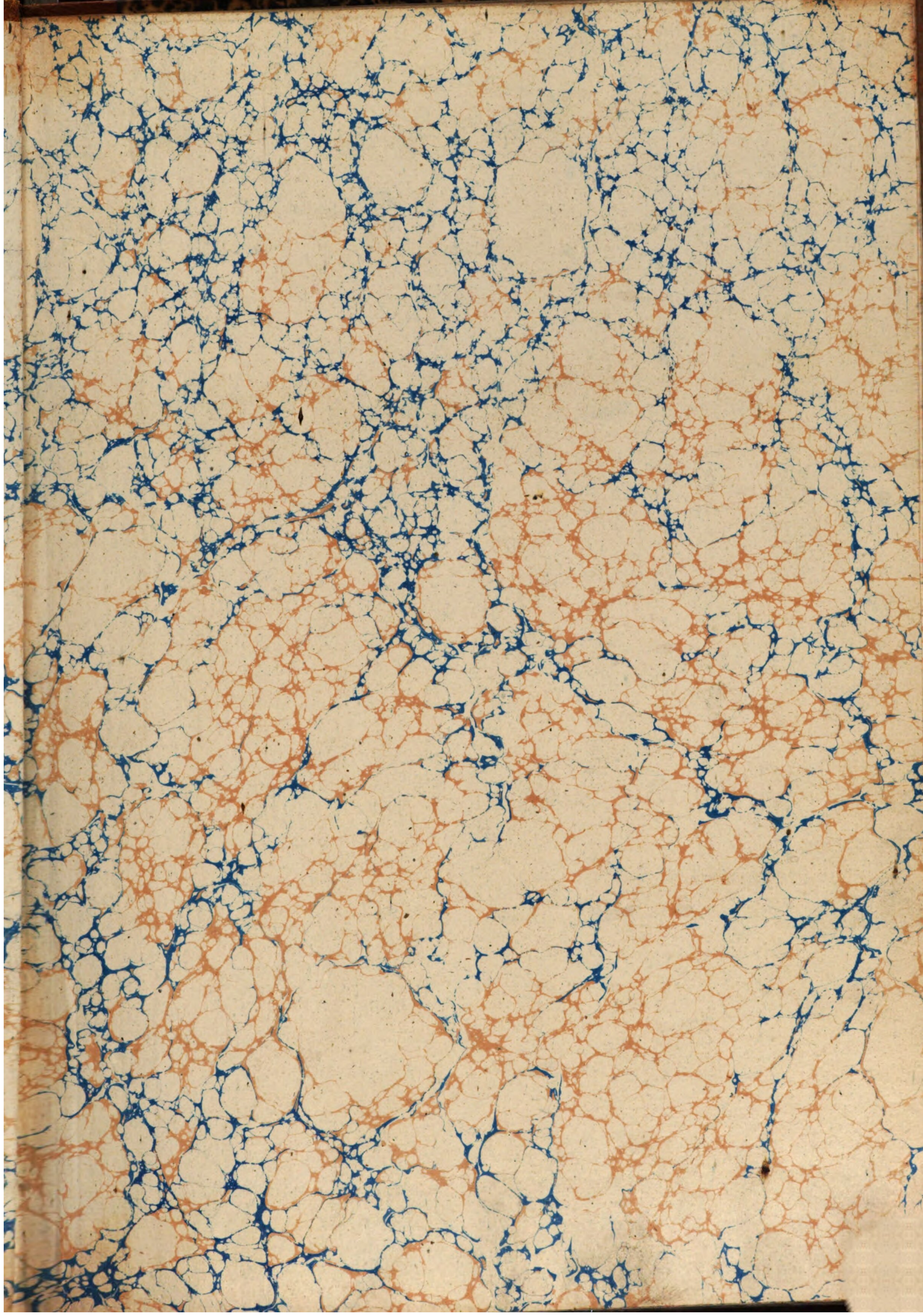


25
L. as.

27





Capt. Burnouff.

L. as. 27 20

Drummond.

ILLUSTRATIONS

OF THE

GRAMMATICAL PARTS

OF THE

GUZERATTEE, MAHRATTA & ENGLISH

L A N G U A G E S.

BY

Dr. ROBERT DRUMMOND.

B O M B A Y:

PRINTED AT THE COURIER PRESS.

1808.

BIBLIOTHECA
REGIA
MONACENSIS.

1808.

LIST OF SUBSCRIBERS.

		COPIES.			COPIES.
The Hon'ble the Governor in Council,		100	Davies D. <i>Lieut.</i>		1
A.			Davies E. <i>Lieut.</i>		1
Anderfon A. <i>Lieut. 2d B. 9th Regt.</i>		1	Day Thomas,		1
Ashburner Luke,		1	De Courcey, <i>Major</i>		1
Arathoon John, Armenian,		1	Delamotte, <i>Lieut.</i>		1
Ardaseer Dadythett,		5	Dhackjee Dadajee,		2
Abdul Ruhman Mouluvee,		1	Dick Samuel,		2
Adeetram Shaftree,		1	Diggle H. W.		1
Appa Ragooba, Prubhoo,		1	Dick Capt. Samuel,		1
Agar Henry,		2	Dinanath Balcrusnaje,		1
Arjoonjee Nathjee,		1	Dinanath Mungajee,		1
B.			Dorabjee Dadabhoy,		1
Ballantine F. D. <i>Lieutenant,</i>		2	Dowlut Row Defoy,		1
Balmain Alexander, <i>Captain,</i>		1	Drummond James, <i>Lieut. Col.</i>		1
Barnard T.		1	Duncan Jonathan,		6
Barnwell, <i>Lieutenant,</i>		1	E.		
Bellasis T. H.		1	Eckford Robert, <i>Assistant Surgeon,</i>		1
Bhikoo Hooree, <i>Naik,</i>		1	Eckford William, <i>Lieutenant,</i>		1
Bhookindas Ballabhoy,		1	Eldon James, <i>Lieutenant,</i>		1
Bhugwantrow Mallarjee,		1	Elderton H. K. <i>Lieutenant,</i>		1
Bomanjee Framjee,		1	Erskine William,		1
Bond J. <i>Assistant Surgeon,</i>		1	F.		
Borthwick James,		1	Ferebee B. W. <i>Lieut. 84th F.</i>		1
Bourchier Samuel,		1	Forbes Alexander, <i>Lieut.</i>		1
Boye Charles, <i>Colonel,</i>		1	Forbes Charles,		5
Briscoe, C. J.		1	Forbes John,		1
Bruce, Fawcett, and Co.		5	Forbes Michie,		5
Bunce W. C.		1	Framjee Dadabhoy,		1
Burns M. <i>Captain, 84th F.</i>		1	G.		
Burrows A. <i>Reverend,</i>		1	Gardner Patrick,		1
Byers, J. B. <i>Lieut. 2d. B. 9th R.</i>		1	Gilder John,		2
C.			Goodwin, R. T.		1
Campbell, <i>Capt. A. 2d. B. 9th N. I.</i>		1	Gordon Thomas, <i>Ensign,</i>		1
Campbell, <i>Major 84th R.</i>		1	Gordon W. <i>Lieutenant,</i>		2
Campbell R. <i>Lieut. 2d. B. 9th N. I.</i>		1	Govind Abajee,		1
Carnac J. R.		4	Govind Sree, <i>Crestnaje,</i>		1
Christie, D.		1	Gowan C.		1
Close Barry, <i>Col.</i>		4	Graham F. W. <i>Lieuteuant,</i>		1
Coates, <i>Assistant Surgeon</i>		1	Grant Francis,		1
Cokeram Thomas, <i>Lieut.</i>		1	Grant James Augustus,		2
Corfellis Geo,		1	Gravenor, <i>Lieutenant,</i>		1
Corfellis, Mrs.		1	Grindlay, R. M. <i>Lieutenant,</i>		2
Crawford J. H.		1	Gimingham Rev. William, <i>c. c. c.</i>		1
Crawford, Wm.		1	Gunoba Antojee,		1
Crow Nathan,		4	Gunput Bhundaree,		1
Crustnarow Bhowanjee,		1	Guthrie James,		1
Cumberlege J.		1	H.		
Curfettjee Ardaseer,		2	Holmes, Mrs.		1
Cunningham John, <i>Captain,</i>		1	Holmes, <i>Lieut. Col.</i>		2
D.			Hadow P.		3
Dada Bhoy Limjee,		2	Hallett James,		2
Dale, <i>Lieut. 84th R.</i>		1	Hailiday		
Davies C. <i>Surgeon,</i>		1			

LIST OF SUBSCRIBERS.

COPIES.				COPIES.			
Halliday Simon,	-	-	1	Lithgow, Captain,	-	-	1
Hallifax, Lieutenant,	-	-	1	Lloyd Major,	-	-	1
Harding J. Captain,	-	-	1	Lechmere Thomas,	-	-	1
Hardy, Lieutenant,	-	-	1				
Harris, Captain,	-	-	1	M.			
Hamchund Moroba,	-	-	1	Mackintosh Lady,	-	-	2
Hare A. Lieutenant,	-	-	1	Mackintosh Sir James,	-	-	1
Harrison, Lieut.	-	-	1	Macdonald Thomas,	-	-	1
Hay Alexander, Capt.	-	-	3	Macklin H. G.	-	-	1
Hawkins, Lieut. Engineer,	-	-	1	Mc Laughlin, Captain,	-	-	1
Heard J. R. Lieut.	-	-	1	Macmurdo James Lieutenant,	-	-	2
Heard Sir Isaac.	-	-	1	Mason, Lieut. Col.	-	-	1
Henderson J. R. Surgeon,	-	-	1	Maxwell J. A. M. D.	-	-	1
Hough R. Lieut.	-	-	1	Meek S. M. D.	-	-	1
Hormujee Bomanjee,	-	-	10	Miles, Lieutenant.	-	-	1
Hoormjee Dada-bhoy,	-	-	1	Money W. T.	-	-	2
Hormujee Nowroojee,	-	-	1	Morgan H. M. D.	-	-	1
Hutchinson G. Lieut.	-	-	2	Morrison William Lieutenant,	-	-	1
				Mulhar Rao, Guicwar,	-	-	1
I.				Milne Jno. M. D.	-	-	1
Inglis D.	-	-	1	Moody Dadabhoy,	-	-	1
Inverarity, Dr.	-	-	5	Mayne Jno. Capt.	-	-	1
Ironside Edward,	-	-	2	Michie Jonathan,	-	-	1
				Morrison John,	-	-	2
J.				Marshall Thomas,	-	-	1
Jagoonath Pandit,	-	-	1				
Jagoonath Ragoonath,	-	-	1	N.			
Jehangeer Ardaseer,	-	-	2	Newnham Wm.	-	-	2
Jamiasjee Sapoorjee,	-	-	1	Nath Edward,	-	-	2
Janardeen Hurrychand,	-	-	1	Nicholl, Lieut. 84th R.	-	-	1
Jhunjee Shah,	-	-	1	Naraen Sundajee,	-	-	1
Jeeroz Shah,	-	-	1	Naslerwanjee Monackjee,	-	-	1
Johnson T. Lieut. 84th R.	-	-	1				
Jones Mrs. Gen.	-	-	1	O.			
Jones, Major Gen.	-	-	2	Osborne G. C.	-	-	2
Jordison Anthony, Capt.	-	-	1	Osborne, Major.	-	-	1
Jagoonath Bhikoo Sinoy,	-	-					
				P.			
K.				Patrickson, Captain 84th R.	-	-	1
Keith, Lieut. Col.	-	-	1	Pandoorang Luxemon,	-	-	1
Kennedy William,	-	-	2	Pandoorang Ranfordjee,	-	-	1
Kennedy Vans,	-	-	1	Pedler, Lieut.	-	-	1
Keffair Dadajee.	-	-	1	Pestonjee Bomanjee,	-	-	3
Keir George, M. D.	-	-	2	Pierce, Lieut. Artillery.	-	-	1
Khande Rao Guicwar,	-	-	1	Philips B. M. D.	-	-	1
Kitson Robert,	-	-	2	Pope E.	-	-	1
Kuparam Shastree,	-	-	1	Pottinger Henry, Lieut.	-	-	1
Kuckoobhoy Gokulhund,	-	-	1	Pendergraft G. L. Senior.	-	-	1
				Prendergast G. L. Junior.	-	-	1
L.							
Lami, Lieut.	-	-	1	R.			
Law James,	-	-	1	Raghooba Bappoojee,	-	-	1
Lawrence J. N.	-	-	1	Ragoba Cruftnaje,	-	-	1
Leckie John,	-	-	1	Ragoonath Madoojee,	-	-	1
Leckie, Mrs.	-	-	1				
Levingston, Lieutenant,	-	-	1	Ramsay Captain A.	-	-	1
Litchfield, Lieutenant,	-	-	1	Remington,	-	-	1
				Rich C. J.	-	-	1

Richardson

LIST OF SUBSCRIBERS.

	COPIES.		COPIES.
Richardson J. D.	1	Sutherland, Captain,	1
Rickards Robert	2	Suxpitch R.	1
Roberts Thomas, Captain,	1	Swayne, Captain	1
Robertson Archibald, Lieutenant,	6	Sydenham Capt. Thomas,	4
Robertson J. D. Lieutenant,	2		
Rogers J.	1	T.	
Romer John,	1	Tanner N. Lieutenant,	1
Rose Lieutenant,	1	Taylor J. Lieutenant Col.	1
Rowles B.	2	Taylor R. Lieutenant,	1
Russel, Lieut. L. C. Artillery,	1	Thriepand S. M.	2
Ruttonjee Bomanjee,	1	Travers P. P.	2
S.		U.	
Sadanund Vincagee,	1	Urquhart James, Major,	2
Sandwith William, M. B.	1		
Sandwith William Lieut.	1	V.	
Scott Helenus, M. D. M. B.	2	Veitch, Mrs.	1
Scott Robert,	1	Veitch, Lieutenant,	1
Seton D. Captain.	1		
Shank Henry,	1	W.	
Shearer Jas.	1	Walker Major,	4
Shubrick C.	1	Warden F.	1
Shuldham, Capt.	1	Waring E. Scott,	1
Simson Stephen, Lieut.	1	Wassiojee Wassianath,	1
Skrine Julian,	1	Whish R. Lieutenant,	1
Smee John,	1	White D. M. D.	1
Smith H. Lieut.	2	White Thomas,	2
Smith Jas.	1	Whitecombe H. R.	1
Smyth Francis,	1	Williams John,	1
Snodgrafs, Lt. J.	1	Williamson, Lieutenant Colonel,	1
Souza Antonio de,	2	Wiffonath Gungajee,	1
Souza Sir Miguel de Lima,	4	Whittoba Gunputjee,	1
Sproul S. M. D.	2	Woodhouse O.	4
Steadman William,	2	Woodhouse Robert, M. A. F. R. S. C. C. C.	1
Steele J. Lieutenant,	1	Woodington H. Lieut. Col.	2
Stephens J.	1		
Stewart Robert,	1	Y.	
Strachan J.	1		
Saccaram Cursajee,	1	Young, Mrs.	1
Sakharam Mooroojee,	1	Young, Miss,	1
Sunker Senoy,	1	Young, Major,	1

TO THE HON'BLE JONATHAN DUNCAN,

WHOSE perseverance in all transactions of his Government to attain the light of truth has been unwearied, and whose exercise of power and justice has been eminently tempered with moderation and with mercy, through every anxious and arduous trust in which he has honestly laboured from Benares to Bombay, the following pages, chiefly intended to assist the studies of his young countrymen, who are destined to sojourn in these parts, and to preserve the blessings of a pure administration to all orders of society, and also to encourage those liberal minded Natives who admire our laws, and aspire to learn our language, are inscribed, as a parting pledge of veneration and lively gratitude for public benevolence, and personal kindness.

R. DRUMMOND.

Bombay, July 1808.

ગુજરાતી	મંત્રગી	ENGLISH.	ગુજરાતી	Examples in Guzeratee and Cor- rupted Sanferit.	
અક્ષર	લક્ષણ	LETTERS	ઉપમા	SOUND.	SIGNIFICATION.
શિવર	સ્વર	VOWELS.			
અ	ઘ	a, short or u	અલગુ		Apart.
આ	ઘા	a, long	આલ		Come.
ઇ	ઈ	ee,	ઇલ		With.
ઉ	ઊ	oo, short	ઊરત		{ A Town on the Tappee.
હુ	હુ	oo, long	મડુય		{ A Town on the Nirmuddá.
એ	ઍ	a, ai, ê or é	એક		One.
ઐ	ઐ	{ aee, ay & i or ei }	ઐરાવત		Indra's Elephant.
ઑ	ઐ	o, grave	ઐરલો		Resting place.
ઔ	ઐ	ow, or ou	ઐસદ		Medicine.
અં	અં	{ am, an, } or ung }	સંશ કરત		Well done
અઃ	અઃ	ah,	અઃહા		Ah! há?
ક	ક	CONSONANTS.			
ખ	મ	k	કમલ		Water Lily.
ગ	ધ	kh	ખડા		A Sword.
ઙ	ગ	g	ગાન		The Sky, heaven.
ઘ	ઘ	gh	ઘંટા		A Bell.
ચ	ચ	ch	ચક્ર		A Wheel.
ઞ	ઞ	Ch, h	ઞાયા		Shade.
જ	જ	j	જા		Go.
ઝ	ઝ	jh	ઝાઝ		Anger.
ટ	ટ	i, h	ટફોરો		A Phillip.
ઠ	ઠ	tt, or t, h	ઠા		A Cheat.
ડ	ડ	d	ડમકો		Dumdum, sound.
ઢ	ઢ	dh	ઢાંકણ		Covering.
ણ	ણ	nn,	ણાંતુ		A Coin.
ત	ત	t	તાલી		A Clap of hands.
થ	થ	th	થોડો		A Little.

ગુજરાતી	મંત્રગી	ENGLISH.	ગુજરાતી	Examples in Guzeratee and Cor- rupted Sanserit.	
અક્ષર	લક્ષણ	LETTERS.	ઉપમા	SOUND.	SIGNIFICATION.
દ	ઢ	d	દાંત		Gift.
ધ	ઢ	dh	ધજા		Ensign.
ન	જ	n	નખ		Nail or Talon.
પ	ઢ	p	પતાલ		Lower Region.
ફ	પ્ર	ph	ફેણ		Snake's hood.
બ	ઘ	b	બે		Two.
ભ	જ્ઞ	bh	ભાજો		Spear.
મ	મ	m	મુઠી		Fist.
ય	ય	y or j	જગત		Sacrifice.
ર	ર	r	રેતીખરે		Sand Sprinkles.
લ	લ	l	લીંબુ		A Lime.
વ	વ	v or w	વા		Wind, fan.
શ	શ	s	શંખ		Shell, Conch.
ષ	ષ	sh			
સ	સ	s	શુભ		Tailor.
હ	હ	h	હથેલી		Palm of the hand
અચના આંક	લગાચે યંત્ર	VOWEL MARKS.	CALLED.		
।	।	a or aw	કાનો		
ॊ	ॊ	ee	કુંડાલી		
॑	॑	oo	લોક		
॒	॒	oo	વડ		
॒	॒	{ey, ai é or ê }	એકમાતર		
॒	॒	{ i ye, or oy, ei, ai }	બે માતરા		
॒	॒	o	કાનોમાતર		
॒	॒	ow	બે માતર કાનો		
॒	॒	m	મથિ મીડુ		
॒	॒	ah	પાશોબે મીડાં		

ગુણરતી	મંત્રગી	ENGLISH.
હોને અથ ના ડેવા	ઠમ્મઘચ મ ડમ્મ	VOWELS JOIN- ED TO CONSO- NANTS.
ક	મ	ka or ku
કા	મ્	{kà kaa or
કી	મી	{ kaw
કુ	મી	kee
કૂ	મી	koo short
કૃ	મી	koo long
કે	મે	ke or kai
કૈ	મે	kei
કો	મે	ko
કૌ	મે	kow
કં	મં	kum
કઃ	મઃ	kah

Beginners will find the above examples useful in ascertaining the Consonants in Composition, and may put questions by signs; thus, expanded fingers represent the Lotos, or ક in કમલ, distinguished from the Sword, or ખ in ખડ્ગ, for which a parry stands; so, the hand in ગાન points aloft, in ઘંટા rings the bell.

They may, also, according to their respective Schemes of orthography, fill up the foregoing, and subsequent blank spaces.

SPECIMENS

OF

ROMAN PRINT and SCRIPT LETTERS.

Capital Print.	Capital Script.	Small Print.	Small Script.	Called by the English.	Various Powers.
A	<i>A</i>	a	<i>a</i>	એ	એ-અ-અા
B	<i>B</i>	b	<i>b</i>	બી	બ
C	<i>C</i>	c	<i>c</i>	શી	ક-શી
D	<i>D</i>	d	<i>d</i>	ડી	ડ-ઢ-ઢ-ઢ
E	<i>E</i>	e	<i>e</i>	ઇ	ઇ-એ
F	<i>F</i>	f	<i>f</i>	એફ	ફ:
G	<i>G</i>	g	<i>g</i>	જી	ગી-જી
H	<i>H</i>	h	<i>h</i>	એચ	હ:
I	<i>I</i>	i	<i>i</i>	આઇ	આઇ.આ
J	<i>J</i>	j	<i>j</i>	જઇ	જ
K	<i>K</i>	k	<i>k</i>	કી	ક
L	<i>L</i>	l	<i>l</i>	એલ	લ
M	<i>M</i>	m	<i>m</i>	એમ	મ
N	<i>N</i>	n	<i>n</i>	એન	ન
O	<i>O</i>	o	<i>o</i>	ઓ	ઓ.ઓા
P	<i>P</i>	p	<i>p</i>	પી	પ
Q	<i>Q</i>	q	<i>q</i>	કીફ	ફ
R	<i>R</i>	r	<i>r</i>	એર	ર
S	<i>S</i>	s	<i>s</i>	એસ	શી-જી-જી
T	<i>T</i>	t	<i>t</i>	ટી	ટ-ઠ-ઠ-ઠ
U	<i>U</i>	u	<i>u</i>	યુ	યુ-ય-ફ
V	<i>V</i>	v	<i>v</i>	વી	વ
W	<i>W</i>	w	<i>w</i>	ડબલયુ	વ-ફઅ
X	<i>X</i>	x	<i>x</i>	એક્ષ	ક્ષી
Y	<i>Y</i>	y	<i>y</i>	વયે	આઇ.ઇ.ય
Z	<i>Z</i>	z	<i>z</i>	ઝડ	ઝ.ઝ
&	<i>&</i>			એડ	નથા

The remaining sounds, and combinations of signs, are left to the industry of future labourers, teaching, or learning.

प्रकृत	श्रुतं नांभो	प्रकृत	खण्डित भ्रमे	Cases.	Declension. Nouns.
अथ यथं	अथ यथं	ऐतपचन	यत्पचन	Singular.	Plural.
१ घोडी	घोडा	घोडा	घोडे	1st, A Horse,	Horses.
२ घोडाने	घोडांभे	घोड्याण	घोड्यां	2d, A Horse,	Horses or to Horses.
३ घोडांभे	घोडांभे	घोड्यानी	घोड्यानी	3d, By a Horse,	By Horses.
४ घोडाने वाशते	घोडांभे वाशते	घोड्याचेभागी	घोड्यांचेभागी	4th, For a Horse,	For Horses.
५ घोडाथी	घोडांभाथी	घोड्याकन	घोड्यांकन	5th, From a Horse,	From Horses.
६ घोडाने	घोडांभे	घोड्याचा	घोड्यांचा	6th, Of a Horse,	Of Horses.
७ घोडाभां	घोडांभां	घोड्यात	घोड्यांत	7th, In a Horse,	In Horses.
घोडी	घोडांभो	घोडी	स्त्रीलिंग घोडी	A Mare,	Mares.
घोडाने	घोडांभे	घोडींभ	घोड्यांभ	A Mare, to a Mare,	Mares, to Mares,
घोडांभे	घोडांभे	घोडींभे	घोड्यांणी	By a Mare,	By Mares.

એક વચન	અનુ વચન	એકપદન	ચતુષ્પદન	Singular.	Plural.
ધોડીને વાશતે	ધોડીએને વાશતે	ધોડીભાગી	ધોડ્યાંભાગી	For a Mare,	For Mares.
ધોડીથી	ધોડીએથી	ધોડીઠી	ધોડ્યાંઠી	From a Mare,	From Mares.
ધોડીનો	ધોડીએનો	ધોડીના	ધોડ્યાંના	Of a Mare,	Of Mares.
ધોડીમાં	ધોડીએમાં	ધોડીન	ધોડ્યાંન	In a Mare,	In Mares.
ન પું શ ક				Doubtful.	
ધોડું	ધોડું	ધોડે	ધોડે	A Mare, or Horse,	A Horse, or Mare.
ધોડાને	ધોડાંએને	ધોડ્યાઠ	ધોડ્યાંઠ	To a Mare, or Horse,	To Horses, or Mares.
ધોડાએ	ધોડાંએએ	ધોડ્યાને	ધોડ્યાંની	By a Horse, or Mare,	By Horses, or Mares.
ધોડાને વાશતે	ધોડાંએને વાશતે	ધોડ્યાભાગી	ધોડ્યાંભાગી	For a Horse, or Mare,	For Horses, or Mares.
ધોડાથી	ધોડાંએથી	ધોડ્યાઠી	ધોડ્યાંઠી	From a Horse, or Mare,	From Horses, or Mares.
ધોડાનો	ધોડાંએનો	ધોડ્યાના	ધોડ્યાંના	Of a Horse, or Mare,	Of Horses, or Mares.
ધોડામાં	ધોડાંએમાં	ધોડ્યાન	ધોડ્યાંન	In a Horse, or Mare,	In Horses, or Mares.
શ ત રી બી ઝ				Feminine.	
ગોડી	ગોડી	ગોડ	ગોડી	A Speech,	Speeches.
શ ત રી બી ઝ				Speech, or Story.	

એક વચન	અકુ વચન	એકપદન	ચતુષ્પદન	Singular.	Plural.
વાતને	વાતોને	ગોષીમ્	ગોષીમં	A Speech, to &c.	Speeches, to &c.
વાતે	વાતોએ	ગોષીને	ગોષીંછી	By a Speech,	By Speeches.
વાતને વાશતે	વાતોને વાશતે	ગોષીભાગી	ગોષીભાગી	For a Speech,	For Speeches.
વાતથી	વાતોથી	ગોષીત્ત્વ	ગોષીત્ત્વ	From a Speech,	From Speeches.
વાતનો	વાતોનો	ગોષીચા	ગોષીચા	Of a Speech,	Of Speeches.
વાતમાં	વાતોમાં	ગોષીત	ગોષીત	In a Speech,	In Speeches.
પુલિંગ					
ગોષી					
ગોષી	ગોષી	ગોષી	ગોષી	A Fair (man),	Fair (men).
ગોષીને	ગોષીએ	ગોષીમ્	ગોષીમં	A Fair (man), to &c.	Fair &c.
ગોષીએ	ગોષીએ	ગોષીને	ગોષીંછી	By a Fair (man),	By Fair (men).
ગોષીને વાશતે	ગોષીએ વાશતે	ગોષીભાગી	ગોષીંભાગી	For a Fair (man),	For Fair (men).
ગોષીથી	ગોષીએથી	ગોષીત્ત્વ	ગોષીંત્ત્વ	From a Fair (man),	From Fair (men).
ગોષીનો	ગોષીએનો	ગોષીચા	ગોષીંચા	Of a Fair (man),	Of Fair (men).
ગોષીમાં	ગોષીએમાં	ગોષીત	ગોષીંત	In a Fair (man),	In Fair (men).

Masculine.

Fair.

प्रिय वयं	अनु वयं	उत्पन्न	चतुपन्न	Singular.	Plural.
गोरी	गोरी वयं	गोरी	गोरी	Feminine.	
गोरी	गोरी वयं	गोरी	गोरी	Fair (Female).	
गोरी	गोरी वयं	गोरी	गोरी	A Fair female,	Fair females.
गोरी	गोरी वयं	गोरी	गोरी	A fair female,	To fair females.
गोरी	गोरी वयं	गोरी	गोरी	Doubtful or Neuter.	
गोरी	गोरी वयं	गोरी	गोरी	Fair (man or woman.)	
गोरी	गोरी वयं	गोरी	गोरी	A Fair man, or woman, Fair men, or women.	
गोरी	गोरी वयं	गोरी	गोरी	Pronouns.	
गोरी	गोरी वयं	गोरी	गोरी	Masculine, Feminine, and Neuter.	
गोरी	गोरी वयं	गोरी	गोरी	Who, which, what, (Relative),	
गोरी	गोरी वयं	गोरी	गोरी	Whom, to whom, &c.	
गोरी	गोरी वयं	गोरी	गोरी	By whom, &c.	
गोरी	गोरी वयं	गोरी	गोरी	For whom, &c.	
गोरी	गोरी वयं	गोरी	गोरी	From whom, &c.	
गोरी	गोरी वयं	गोरी	गोरी	Of whom, whose,	
गोरी	गोरी वयं	गोरी	गोरी	In whom, &c.	

કુંથી	અમથી	મનકન	વમ્મકન	From me,	From us.
મારો	અમારો	સક્ષા	વમજા	Of me,	Of us.
મારામાં	અમારામાં	સહ્યાંત	વમચ્યાંત	In me,	In us.
હું				Thou.	
તમે	તમિ	હી	હીમ્મી	Thou,	Ye, you.
તે	તમને	હીમ્મ	હીમ્મજ્ઞ	Thee, to thee,	You &c.,
તારે વાશતે	તમને	તવં	હીમ્મી	By thee,	By you.
તું	તમારે વાશતે	હીમ્મજાંગી	હીમ્મજાંગી	For thee,	For you.
તારો	તમથી	હીમ્મજાંગી	હીમ્મજાંગી	From thee,	From you.
તારામાં	તમારો	હીમ્મજાંગી	હીમ્મજાંગી	Of thee, thy, thine,	Of you, your.
હો				In thee,	In you.
હો				Who?	
હો	હો	હો	હો	Who, which,	
હો	હો	હો	હો	Whom, to whom,	
હો	હો	હો	હો	By whom,	
હો	હો	હો	હો	For whom,	
હો	હો	હો	હો	From whom,	

[illegible]

કું પોતે	હુંમે પોતે	મીસ્વતાં	વામ્પીસ્વતાં	I myself,	We ourselves.
મને પોતાને		મમ્પસ્વતાંમ્		Me myself,	Us ourselves, &c.
મે પોતાએ		વ્યાંસ્વતાં		By myself.	
મારે પોતાને વાશતે		મમ્પસ્વતાંંગી		For myself.	
મારા પોતાથી		અક્ષેસ્વ નાંપાછીન		From myself.	
મારા પોતાને		અક્ષાસ્વતાંન્ના		Of myself, my own.	
મારા પોતામાં		અક્ષેસ્વતાંમધ્યે		In myself.	
નૈમ ધોડો તથા ધોડી તથા ધોડું એ શબ્દ તરલ સ્ત્રીગામાં લખાઈ તે પરમાંજે એકલના શબ્દ નાંજાવા ઉગીઉછીરે થાયે તત્તેમનાપે					
કેવા	કેવા	મજા	મંથે	What fort,	
એવા	એવા	ઘણ	ઘથે	This Sort.	
તેવા	તેવા	તજા	તથે	That fort,	
નેવા	નેવા	જણ	જથે	Which fort, such.	
કેટલા	કેટલા	મેપઠા	મેપઠે	How much, how many.	
એટલા	એટલા	એપઠા	એપઠે	This much, so many.	
કેવડા	કેવડા	મીતમ્	મીતમે	How large, what size.	

The following words, (together with participles, and gerunds) are declinable in three genders as the name of a horse, a mare, &c.

તીંગત		તીંગત		CONJUGATION.	
આગ્ર		ધી		VERB.	
એક વચન	અનુવચન	એક વચન	અનુવચન	Singular,	Plural.
હું છું	હું છું	મીંચઈ	મીંચઈ	I am,	We are.
તું છું	તમે છો	ગીંચઈ	ગીંચઈ	Thou art,	You are.
તે છે	તેઓ છે	તોચઈ	તોચઈ	He is,	They are.
હું હતો.તી.તું	હું હતો.તી.તું	મીંચેતો.તી.તે	મીંચેતો.તી.તે	I was,	We were.
તું હતો.તી.તું	તમે હતો.તી.તું	ગીંચેતા.તી.તે	ગીંચેતા.તી.તે	Thou wast,	You were.
તે હતો.તી.તું	તે હતો.તી.તું	તોચેતા.તી.તે	તોચેતા.તી.તે	He was,	They were.
હું હોશ	હું હોશો.શું	મીંચઉં	મીંચઉં	I shall or will be,	We shall be.
તું હોશ	તમે હોશો	ગીંચઉં	ગીંચઉં	Thou shalt be,	You shall be.
તે હોશ	તેઓ હોશે	તોચઉં	તોચઉં	He shall be,	They shall be.
હો.હું હોએ	હો.હું હોએ	નચમીંચઉં	નચમીંચઉં	If I be,	If we be.
હો.તું હોએ	હો.તમે હોએ	નચગીંચઉં	નચગીંચઉં	If thou beest,	If you be.
હો.તે હોએ	હો.તેઓ હોએ	નચતોચઉં	નચતોચઉં	If he be,	If they be.
હો.હું હોત	હો.હું હોત	નચમીંચઉં	નચમીંચઉં	If I was,	If we were.

જો તું હોત	જો તમે હોત	જનભીંઘણતા	જનભીંઘણતે	If thou wast,	If you were.
જો તે હોત	જો તમા હોત	જનભીંઘણતા	જનભીંઘણતે	If he was,	If they were.
જો તું હોઈશ	જો હમે હોઈશો	જનભીંઘણ	જનભીંઘણી	If I shall be,	&c.
તું થાઉંછું	હમે થાઈએ છઈએ	ભીંઘણતણે	ભામ્ણીએતણે	I am becoming,	We are becoming.
તું થાઈએ	તમે થાઈએ	ભીંઘણતણે	ભીમ્ણીએતણે	Thou art becoming,	You are becoming.
તે થાઈએ	તેઓ થાઈએ	ભીંઘણતણે	ભીંઘણતણે	He is becoming,	They are becoming.
તું થતો હતો. તી. તું	હમે થતા હતા	ભીંઘણતણે. તી. તે	ભામ્ણીએતણે. તો	I was becoming,	We were becoming.
તું થતો હતો	તમે થતા હતા	ભીંઘણતણે	ભીમ્ણીએતણે	Thou wast becoming,	You were becoming.
તે થતો હતો	તેઓ થતા હતા	ભીંઘણતણે	ભીંઘણતણે	He was becoming,	They were becoming.
તું થાઓ. છ. હું	હમે થાઓ. આ	ભીંઘણતણે. ઉ. પૂ.	ભામ્ણીએતણે	I have become,	We have become.
તું થાઓ	તમે થાઓ	ભીંઘણતણે	ભીમ્ણીએતણે	Thou hast become,	You have become.
તે થાઓ	તેઓ થાઓ	ભીંઘણતણે	ભીંઘણતણે	He has become,	They have become.
તું થાઓ. તી. તું	હમે થાઓ. તુતા. તો	ભીંઘણતણે. તી. તે	ભામ્ણીએતણે. તો	I had become,	We had become.
તું થાઓ. તુતો	તમે થાઓ. તુતા	ભીંઘણતણે. તો	ભીમ્ણીએતણે. તો	Thou hadst become,	You had become.
તે થાઓ. તુતો	તેઓ થાઓ. તુતા	ભીંઘણતણે. તો	ભીંઘણતણે. તો	He had become,	They had become.

કું થઈશ	હમે થઈશું	સીંદોઈન	ચામ્પીંદોઈ	I shall or will become, We shall become.
તું થશે	તમે થશો	હીંદોઈન	હીમ્પીંદોઈ	Thou shalt become, You shall become.
તે થશે	તમા થશે	તોંદોઈન	તેંદોઈન	He shall become, They shall become.
હા કું થાઉં	હા હમે થાઈએ	જનસીંદોઈ	જનચામ્પીંદોઈ	If I become, If we become.
હા કું થાત	હા હમે થાત	જનસીંદોઈ	જનચામ્પીંદોઈ	If I became, If we became.
હા કું થાઓ હોત	હા હમે થાઓ હોત	જનસીંદોઈ	જનચામ્પીંદોઈ	If I had become, If we had become.
હા કું થઈશ	હા હમે થઈશું	જનસીંદોઈ	જનચામ્પીંદોઈ	If I shall or will become, If we shall or will become.
તું થા	તમે થાઓ	હીંદોઈ	હીમ્પીંદોઈ	come, Become thou, Become ye.
તને થવા હે	તમેને થવા હે	મન્નદોઈન	ચામ્પીંદોઈ	Let me become, Let us become.
તને થવા હે	તમેને થવા હે	ત્યાંનદોઈન	ત્યાંનદોઈન	Let him, or her become, Let them become.
થતું	થવાને	દોઈને	દોઈને	To become, In order to become.
થવામાં		દોઈને	દોઈને	In becoming,
થતો.તી.તું	થતા.તાં.તાં	દોઈ.તી.તું	દોઈ.તી.તી	Who, or which is becoming.
થએલો.લી.તું	થએલા.લાં.લાં	જાણે.ત.તું	જાણે.ત.તું	Who, or which became.
થનારો.રી.તું	થનારા.રી.રી	દોઈના.ત.તી.તું	દોઈના.ત.તી.તી	Who, or which is accustomed, or about, to become.
થઈને		દોઈને	દોઈને	Having been, or become,

કું કરું	હું કરીએ	મીસતો	ચમ્પીસતો	I do,	We do.
તું કરે	તમે કરો	હીસતો	હીમ્પીસતો	Thou dost,	You do.
તે કરે	તેઓ કરે	તોસતો	તેસતો	He does,	They do.
કું કરું	હું કરીએ કરીએ	મીસગીતોયું	ચમ્પીસગીતયું	I am doing,	We are doing.
તું કરે	તમે કરીએ	હીસગીતોયું	હીમ્પીસગીતયું	Thou art doing,	You are doing.
તે કરે	તેઓ કરે	તોસગીતોયું	તેસગીતયું	He is doing,	They are doing.
કું કરતો કરતો	હું કરતા કરતા	મીસગીતયોતો	ચમ્પીસગીતયોતો	I am doing,	We were doing.
તું કરતો કરતો	તમે કરતા કરતા	હીસગીતયોતો	હીમ્પીસગીતયોતો	Thou wast doing,	You were doing.
તે કરતો કરતો	તેઓ કરતા કરતા	તોસગીતયોતો	તેસગીતયોતો	He was doing,	They were doing.
મેં કરું	હું કરું	મ્યાસિંદું	ચમ્પીસિંદું	I did,	We did.
તેં કરું	તમે કરું	ત્યંસિંદું	હીમ્પીસિંદું	Thou didst,	You did.
તેણે કરું	તેઓ કરું	ત્યાંસિંદું	ત્યાંસિંદું	He did,	They did.
મેં કરું	હું કરું	મ્યાસિંદુંયું	ચમ્પીસિંદુંયું	I have done,	We have done.
તેં કરું	તમે કરું	ત્યંસિંદુંયું	હીમ્પીસિંદુંયું	Thou hast done,	You have done.
તેણે કરું	તેઓ કરું	ત્યાંસિંદુંયું	ત્યાંસિંદુંયું	He has done,	They have done.

મે કંડ કુડું	હમે કંડ કુડું	વ્યાસિંદુદેતે	I had done,	We had done.
તે કંડ કુડું	તમે કંડ કુડું	ભિમ્પીસિંદુદેતે	Thou hadst done,	You had done.
તેણે કંડ કુડું	તેઓએ કંડ કુડું	સાંધીસિંદુદેતે	He had done,	They had done.
કું કરશે	હમે કરીશો.શું	ઘમ્પીસસં	I shall do,	We shall do.
તું કરશે	તમે કરશો	ભિમ્પીસત્રપ્	Thou shalt do,	You shall do,
તે કરશે	તેઓ કરશે	તેમજીતીપ	He shall do,	They shall do,
હા કું કંડ	હા હમે કરીએ	જનઘમ્પીસતો	If I do,	If we do.
હા કું કરતો હોત	હા હમે કરતા હોત	જનઘમ્પીસજીતલસો	If I was doing,	If we were doing.
હા કું કરત	હા હમે કરત	જનઘમ્પીસજીતો	If I was doing,	If we were doing.
હા મે કંડ	હા હમે કંડ	જનઘમ્પીસિંદુ	If I did,	If we did.
હા મે કંડ હોત	હા હમે કંડ હોત	જનઘમ્પીસિંદુલસે	If I had done,	If we had done.
હા મે કંડ હોએ	હા હમે કંડ હોએ	જનઘમ્પીસિંદુલપે	If I shall have done,	If we shall have done.
તું કર	તમે કરો	ભિમ્પીસત્ર	Thou do,	Do ye.
મને કરવા દે	અમને કરવા દે	જનઘમ્પીસસં	Let me do,	Let us do.
તને કરવા દે	તેઓને કરવા દે	સામ્પીસસં	Let him do,	Let them do.
કરવો.વી.શું	કરવો.વાં.વાં	જનઘમ્પીસસં	Which is to be done.	
કરવાને	કરવાને	જનઘમ્પીસસં	To do, or to be done,	

કરતો.તી.તું	કરતાં.તો.તો	સગીતા.તી.તે	સગીતે.ત્યા.તી	Doing, which is doing.
કરેલો.લી.તું	કરેલાં.લી.લી	સેષેસ.ત.હે	સેષેષે.ત્યા.તું	Done, which is done.
કરનારો.રી.તું	કરનારાં.રી.રી	સચળામ્ર.જી.જે	સચળાને.ત્યા.જી	Doer, who is about or accustomed to do,
કરીને		મરુચ		Having done.
કુંજાઉં	કુંમેજઅમે	મીમતો	ચામ્પીમતો	I go,
કુંજાઉંછઉં	કુંમેજઅમેઅમે	મીમતોંદછે	ચામ્પીમતવદે	I am going,
કુંજાતો.કુંજો.તી.તું	કુંમેજઅતા.કુંજા	મીમતદેલો.તી.તે	ચામ્પીમતદેલો	I was going,
કુંગાઓ	કુંમેગાઓ	મીમગે	ચામ્પીમગે	I went, or did go,
કુંગાઓ.કુંજો.તી.તું	કુંમેગાઓ.કુંજા	મીમગેદેલો	ચામ્પીમગેદેલો	I was, or had gone,
કુંજઅશ	કુંમેજઅશ.શી	મીમચન	ચામ્પીમન	I shall go,
જો.કુંજાઉં	જો.કુંમેજઅમે	જવમીમતો	જવચામ્પીમતો	If I go,
જો.કુંજાત	જો.કુંમેજઅત	જવમીમતો	જવચામ્પીમતો	If I was going,
જો.કુંગાઓ	જો.કુંમેગાઓ	જવમીમગે	જવચામ્પીમગે	If I went,
જો.કુંગાઓ.કુંજા	જો.કુંમેગાઓ.કુંજા	જવમીમગેલો	જવચામ્પીમગેલો	If I had gone,
જો.કુંજઅશ	જો.કુંમેજઅશ	જવમીમચન	જવચામ્પીમન	If I shall go,
તુંજા	તમેજાઓ	જીમ	જીમીમ	Thou go,
મનેજાદે	અમોનેજાદે	મસમદે	ચામ્પીમનંદે	Let me go,
તનેજાદે	તમોનેજાદે	ત્યામસદે	ત્યામસનંદે	Let him go,
				Let them go.

અંત્રું
અધાને
અતો.તી.ત્રું
અમેલો.લી.ત્રું
અનારી.રી.ત્રું
અધને

મથે
મપયાથ
મતો.ત્યે.તે.
મેફમ.ત.ફું
મળાન્ન.જી.એ
મભીન

To go, going,

To go,

Going, who is going,

Who went, which is gone,

Goer, or about to go, possibly lost.

Having gone,

Efficient Verbs, formed by change of a Vowel, or infertion of a Syllable, between the Imperative Singular and personal signs, are similarly conjugated throughout all the Moods and Tenses.

એક વચન
કું કરાવું છું
મે કરાવું
કું કરાવીશ
કરાવ
કરાવજું

અકુ વચન
હું કરાવીએ
અમે કરાવીએ
હું કરાવીશો
કરાવો
કરાવવા

એસપચન
તીસચપીતથઈ
પ્યાસચપીફું
તીસચપીન
સચીપ
સચપે

ચકુપચન
ચમ્પીસચપીતથઈ
ચમ્પીસચપીફું
ચમ્પીસચપી
સચપ
સચપી

Singular.

I am causing to be done, We cause to do.

I caused to do, We caused to do.

I shall cause to do, We shall cause to do.

Cause thou to do, Cause you to do.

To cause to do, To be caused to be done

Plural.

Neuters are conjugated in the same manner as Active Verbs.

કું વધું છું
કું વધો

હું વધીએ
હું વધો

તીવટતોથઈ
તીવટમે

ચમ્પીવટતથઈ
ચમ્પીવટમે

I grow, am growing, We grow, are growing

I grew, We grew.

કું વધીશ	હું વધીશ	ત્રીપટન	ચામ્પીપટું	I shall grow.
વધ	વધો	પટ	પટા	Grow you.
વધવું	વધવા	પટાવે	પટાંપી	To grow, &c.

Passive Verbs are Preterite Participles with the auxiliaries to *be*, *become*, or *go* conjugated as below.

એ ક વ ચં ન

કું બંધલો. લી. પું. કંહું
 કું બંધાઓ કંહું
 કું બંધાઓ કંહું
 કું બંધાઓ નાહું કંહું
 કું બંધાઓ નાહું કંહું
 કું બંધાઓ કુંતો
 કું બંધાઓ ગાઓ

એમપચન

ત્રીંધંઈફેમ્. ડ. ફે. ચઇં
 ત્રીંધંઈફેમ્ ચઇં
 ત્રીંધંઈફેમ્ ચઇં
 ત્રીંધંઈફેમ્ તોંચઇં
 ત્રીંધંઈફેમ્ તોંચઇં
 ત્રીંધંઈફેમ્ છેતોં
 ત્રીંધંઈફેમ્ ગેમ્

Singular.

I am bound, i.e. the M. F. or N which is bound.
 I am bound, or in a bounden state.
 I am, or become bound.
 I am bound, or am going bound.
 I am bound, or bounden am going.
 I was bound, or I the bounden was.
 I was bound, or bound I went.

VOLITIVE MODES, &c.

મન્નપાળીને
 મન્નપાળીને
 મન્નમેંપાળીને
 મન્નમપયામ્પાળીને

I wish, or want, it seems necessary to me.

It is my wish.

I should do, or it appears proper &c.

It was proper for me to do, I should have done.

મને નાહએ

મારે નાહએ

મને કું નાહએ

મારે કરવા નાહવું કું

મારે કરવું હતું
 મારાથી થાય
 મારાથી કરાયે
 મારાથી કરાવું નથી
 મને કરતા આવડતું નથી
 મારાથી થાત
 મારે કરવું પડે
 મારે કરવું પડું
 હું કરવા માડું
 મેં કરવા માડું
 હું કરી લાવું
 મેં કરી લાવું
 હું કરી લાવીશ
 કરી લખાયે
 કરી લખાતો

મમ્મસન્નપચાચેદિતે
 મનપાછીનદોઈરૂ
 મનપાછીનસનપેરૂ
 મહ્યાનિસનપતમણી
 મમ્મસન્નપચાછેતમણી
 મહ્યાનિદેતે
 મમ્મસન્નપચાચેલડતેયઈ
 મમ્મસન્નપચાચેલડરૂં
 મીસસમ્મગ્ગિયઈ
 મીસન્નપચાછમ્મગ્ગિ
 મીસસનવમીતેયઈ
 મ્યાસનવમ્મપે
 મીસસનવમીન
 મસનવમ્મપેરૂ
 મસનવમ્મતન

It was mine to do, I should have done.
 Can I do, can it come or become from me.
 Can it be done by of from me.
 I cannot do, it is not to be done by me.
 I am incapable of doing it, it comes not to me.
 Could I do, had I the power.
 I must do, it falls to my doing.
 I was obliged to do, it fell to me to do.
 I have begun to do.
 I begun to do, it began to be done by me.
 I am doing completely.
 I did, it was done by me, thoroughly.
 I shall finish entirely.
 Can it be done quite ?
 Then, finish !

ગતીતથાઅવેચાધણાકામના

ગતીપદ્યોપનમસચે

PARTICLES and INDECLINABLES of great use.

વાશતે	જાગી	For, on account of.
શાંતું	મગીતાં	For, good, fit, well.
માટે	સ્તપ	For.
જાણે	ઊરે	For, affair.
પાશં	જપજ	To, side.
પાશીથી	જપજીવ	From (that was in, at, or beside).
મા	ઘંત	In, within.
માઝે	મધ્યે	In, amidst, amongst.
આણીમેર	ઈમડે	On this side.
પેલીમેર	તીમડે	On that bank, beyond.
શામા	ઉમેર	Opposite, against.
આગાલ	પુઢે	Before, in front.
પાઠલ	સગે	Behind.
પઠવાડે	સઘાગી	In the rear.
પઠે	મગ	After.
કુપર	પર	Above, on, upon.
તલે	ઘંડ	Below, under, beneath.
મોડા આગાલ	તોંડાઉમેર	In presence, before the face.
આશા પાશ	ઘાઉપાઉ	About, around.
પરમાણે	પ્રમાણે	Like, (manner, measure).
પઠે	જાનઘે	Like, (similitude, appearance.)
ઘતે	ગીમણી	Instead, in place, in the room.
કરીને	મસન	By (Instrumentally,).
જાણે	પાંજી	By, near.
જાણી	મડે	By, via, (passing).
ઘના	વીમ	Without.
ઘગાર	જીપજ	Without, } wanting.
ધુધી	જીજીવંત	Until.
ઘગી	પાપિતે	Unto, till.

હાથે	પાપતોં	Even to.
શાથે	ઉગાતી	With (in company).
જોડે		With, (joined).
અમથુ	ત્રિગીચ	For nothing.
હાં	દે	Yes.
હોવે	દેથે	Yes.
બાંડું	ઘજેં	Very well, be it so.
શાંડું	ચંગફેં	Good, proper.
નથી	મળી	Not.
નહી	મળં	Not.
ના	મળી	No.
મો	મેલે	} Dont, do not.
મા	મલે	
કાંહાં	મેલે	Where ?
આંહાં	એલે	Here.
તાંહાં	તેલે	There.
નાંહાં	જેલે	Where.
બેગાંડું	પેગફેં	Far, distant.
બાહાર	બહાર	Out, without (on the outside)
જમણે હાથે	ત્રિપેચતી	On the right hand, i. e. the feeding hand.
ડાબે હાથે	ડાપેચતી	On the left hand, the depressed hand.
ફેવારે	મેઘા	When ? on what day ?
ફારે	મધી	When ?
જેવારે	જ્યાઝમઘ	When, the day on which.
જારે	જેઘં	When.
તેવારે	તેઘં	Then.
તારે	તપં	Then.
હમણે	ચતાં	Now, immediately.
હવડાં	ચતાં	Presently.
હવે		By and bye.
આજ	ચજ	To day.

આગલી કાલે	સિ ઝાં	To-morrow.
કાલ કાલે	ઘર	Yesterday.
આવતે પરમ દાડે	એતેઘનપે	The day after to-morrow.
કાલે પરમ દાડે	મેતેઘનપે	The day before Yesterday.
ચેલે દાડે	એનપ	The fourth day before, or after.
બીજે દાડે	ઊછેતેતીપંજી	The next day.
દાડી	નીત્ય. ત્રિશ	Daily, every day.
અઠવાડીએ	ચગપડા	Weekly.
પગવાડીએ	લંઈપડા	Every fort night.
મહીને મહીને	મહીન્યાચેમહીન્યા	Monthly, every month.
વરસે વરસે	પ્રતીપનંજી	Annually, yearly.
પરી	સીસન. સમયાન	Again.
મહાશકે	પાઘંત	In, or by early dawn.
શવારે	ઉઠ્ઠી	In, or by dawn.
દાડે	તીપંજી	In, or by day.
પહેલે પોરે	ઘણેપ્રથમી	In the first watch.
બીજે પોરે	ઊપાંજી	In the second watch.
ત્રીજે પોરે	તીજેપ્રથમી	In the third watch.
પાશલે પોરે	ચપ્પેપ્રથમી	In the after, or fourth watch.
શાંતે	ભંચે	In the evening.
રોલી કોલી વેલા	ફગીતીમજી ઊમ	In time of twilight.
દીવાવેલા	તીપેમગતાં	In time of lighting (lamps).
રાતે	ત્રીજી	By, at, or in night.
મધ રાતે	મધ્યત્રીજી	At mid-night.
પાઠલી રાતે	સમષ્ટત્રીજી	After midnight.
દૂતાવલ	જપમન	Quickly, soon.
જલ્દ	ફગલ	Quickly, instantly.
હલ્દે	ઘલુ	Slowly.
લીમે	ધીને	Gently, softly.
ઠાંત્ર	ગુપ્તજી	Secretly.
એકાએક	એકાએક	At once, suddenly.

એ	ઘડઃઘડળ	Spontaneously, of itself.
એમ	ઘઉં	Thus, so, in the manner.
તેમ	ઉં	In that manner.
કેમ	મઉં	How? in what manner.
જેમ	જઉં	How, in which manner.
જો	જન	If (preceeding).
તો	તન	If (following).
તથા	પ.	And (after nouns)
ને	ન	And (after verbs).
પણ	ઘળ. ઘનંતી	And (after verbs & nouns).
તોપણ	તજીઘળ	Altho' nevertheless, not-
કે	ત્રી. ઘળ. જે	withstanding.
		Or.

આં ફો શં ભા લી ને શીખવા		અંતરંગલુનતીમ્પે		NUMERALS to be carefully learnt.	
	SOUND.		SOUND.		SOUND.
૧ એક	Ek.	૧ એક	Yek.	1 One	
૨ બે	Bè.	૨ દોન	Dôn.	2 Two	
૩ ત્રણ. ત્રણ		૩ ત્રીન		3 Three	
૪ ચાર		૪ ચાન		4 Four	
૫ પાંચ		૫ પાંચ		5 Five	
૬ છ		૬ છાઘ		6 Six	
૭ સાત		૭ છાત		7 Seven	
૮ આઠ		૮ ઘઠ		8 Eight	
૯ નવ		૯ નતી		9 Nine	
૧૦ દશ		૧૦ ઘઘ		10 Ten	
૧૧ અગીઆર		૧૧ ઘમમ		11 Eleven	
૧૨ બાર		૧૨ ઘમ		12 Twelve	

૧૩ ત્રેસ
 ૧૪ ચતુદ્ધ
 ૧૫ પંદર
 ૧૬ શીલ
 ૧૭ શતર
 ૧૮ અસીઠ
 ૧૯ આઠાણીશ
 ૨૦ વીશ
 ૨૧ એકવીશ
 ૨૨ બાવીશ
 ૨૩ ત્રેવીશ
 ૨૪ ચોવીશ
 ૨૫ પચીશ
 ૨૬ ઠવીશ
 ૨૭ શતાવીશ
 ૨૮ અઠાવીશ
 ૨૯ આઠાણતીશ
 ૩૦ તીશ
 ૩૧ એકતીશ
 ૩૨ બતરીશ
 ૩૩ ત્રેતરીશ
 ૩૪ ચોતરીશ
 ૩૫ પાંતરીશ
 ૩૬ ઠતરીશ
 ૩૭ શાસતીશ
 ૩૮ આસતરીશ
 ૩૯ આઠાણચાલીશ
 ૪૦ ચાલીશ
 ૪૧ એકતાલીશ
 ૪૨ બંતાલીશ
 ૪૩ ત્રેંતાલીશ

૧૩ ત્રેસ
 ૧૪ ચપ્પ
 ૧૫ ડંઈન્ન
 ૧૬ ઊંન્ન
 ૧૭ છતન્ન
 ૧૮ ઘઠન્ન
 ૧૯ ઇંમળીય
 ૨૦ વીય
 ૨૧ ઇંમવીય
 ૨૨ ઘવીય
 ૨૩ ત્રેવીય
 ૨૪ ચેવીય
 ૨૫ ડંચવીય
 ૨૬ ઠવીય
 ૨૭ છતાવીય
 ૨૮ ઘવવીય
 ૨૯ ઇંમળતીય
 ૩૦ તીય
 ૩૧ ઇંમતીય
 ૩૨ ઘતીય
 ૩૩ ત્રેતેતીય
 ૩૪ ચપતીય
 ૩૫ ડંચતીય
 ૩૬ ઠતીય
 ૩૭ છતતીય
 ૩૮ ઘઠતીય
 ૩૯ ઇંમળચ્યાડય
 ૪૦ ચાડય
 ૪૧ ઇંમેતાડય
 ૪૨ ઘેતાડય
 ૪૩ ત્રેંતાડય

13 Thirteen
 14 Fourteen
 15 Fifteen
 16 Sixteen
 17 Seventeen
 18 Eighteen
 19 Nineteen
 20 Twenty
 21 Twenty One
 22 Twenty Two
 23 Twenty Three
 24 Twenty Four
 25 Twenty Five
 26 Twenty Six
 27 Twenty Seven
 28 Twenty Eight
 29 Twenty Nine
 30 Thirty
 31 Thirty One
 32 Thirty Two
 33 Thirty Three
 34 Thirty Four
 35 Thirty Five
 36 Thirty Six
 37 Thirty Seven
 38 Thirty Eight
 39 Thirty Nine
 40 Forty
 41 Forty One
 42 Forty Two
 43 Forty Three

૪૪ ચુમાલીશ
 ૪૫ પીશતાલીશ
 ૪૬ હેતાલીશ
 ૪૭ શુડતાલીશ
 ૪૮ હૂડતાલીશ
 ૪૯ ઓગાણપચાશ
 ૫૦ પચાશ
 ૫૧ એકાવન
 ૫૨ બાવન
 ૫૩ તેકેપન
 ૫૪ ચોકેપન
 ૫૫ પંચાવન
 ૫૬ છપન
 ૫૭ શતાવન
 ૫૮ અઠાવન
 ૫૯ ઓગાણશાઠ
 ૬૦ શાઠ
 ૬૧ અઠશઠ
 ૬૨ બાંશેઠ
 ૬૩ તેકેશેઠ
 ૬૪ ચોકેશેઠ
 ૬૫ પાંદ્રાશેઠ
 ૬૬ ઠાશેઠ
 ૬૭ શાસશેઠ
 ૬૮ અઠશેઠ
 ૬૯ અગાણતેર
 ૭૦ શીતેર
 ૭૧ જાકેતેર
 ૭૨ બીતેર
 ૭૩ તોતેર
 ૭૪ ચુમોતેર

૪૪ ચપેતાઉ
 ૪૫ ડંચેતાઉ
 ૪૬ ઉતાઉ
 ૪૭ ઉતેતાઉ
 ૪૮ ઘઉંતાઉ
 ૪૯ છેલ્લેપંચઉ
 ૫૦ ડંમઉ
 ૫૧ છેલ્લપંચ
 ૫૨ ઘપંચ
 ૫૩ ત્રેલંચ
 ૫૪ ચોલંચ
 ૫૫ ડંચાપંચ
 ૫૬ છલંચ
 ૫૭ ઉતાપંચ
 ૫૮ ઘલંચ
 ૫૯ છેલ્લેપાઠ
 ૬૦ પાઠ
 ૬૧ છેલ્લપાઠ
 ૬૨ ઘપાઠ
 ૬૩ ત્રેપાઠ
 ૬૪ ચોપાઠ
 ૬૫ પાંચપાઠ
 ૬૬ પાપાઠ
 ૬૭ પાતપાઠ
 ૬૮ ઘપાપાઠ
 ૬૯ છેલ્લેપાઠત્ર
 ૭૦ પત્ર
 ૭૧ છેલ્લપાત્ર
 ૭૨ ઘપાત્ર
 ૭૩ ત્રેપાત્ર
 ૭૪ ચપપાત્ર

44 Forty Four
 45 Forty Five
 46 Forty Six
 47 Forty Seven
 48 Forty Eight
 49 Forty Nine
 50 Fifty
 51 Fifty One
 52 Fifty Two
 53 Fifty Three
 54 Fifty Four
 55 Fifty Five
 56 Fifty Six
 57 Fifty Seven
 58 Fifty Eight
 59 Fifty Nine
 60 Sixty
 61 Sixty One
 62 Sixty Two
 63 Sixty Three
 64 Sixty Four
 65 Sixty Five
 66 Sixty Six
 67 Sixty Seven
 68 Sixty Eight
 69 Sixty Nine
 70 Seventy
 71 Seventy One
 72 Seventy Two
 73 Seventy Three
 74 Seventy Four

૭૫ પચોતેર

૭૬ ઠોતેર

૭૭ શીતોતેર

૭૮ ઇઠોતેર

૭૯ હોઠાનાશી

૮૦ ફેશી

૮૧ એકાશી

૮૨ બેઆશી

૮૩ ત્રાશી

૮૪ ચોરાશી

૮૫ પંચાશી

૮૬ છાશી

૮૭ શત્રાશી

૮૮ અઠાશી

૮૯ નેવાશી

૯૦ નેત્રુ

૯૧ એકાંણ

૯૨ બાંણ

૯૩ ત્રાંણ

૯૪ ચોરાંણ

૯૫ પંચાંણ

૯૬ છનેત્રુ

૯૭ શત્રાંણ

૯૮ અઠાંણ

૯૯ નવંાંણ

૧૦૦ શી

૧૦૦૦ હજાર

૧૦૦૦૦ દશ હજાર

૧૦૦૦૦૦ લાખ

૧૦૦૦૦૦૦ દશ લાખ

૧૦૦૦૦૦૦૦ કરોડ

૭૯ ડંચ્યાદતન

૭૯ શાદતન

૭૭ ડ્યાદતન

૭૮ ઘડ્યાદતન

૭૯ ઇંમણથેજી

૮૦ ઘઈજી

૮૧ ઇંમ્યાજી

૮૨ ઘ્યાજી

૮૩ ત્રેથેજી

૮૪ ચપચ્યાંજી

૮૫ ડંચ્યાજી

૮૬ શાથેજી

૮૭ ડ્યાજી

૮૮ ઘડ્યાજી

૮૯ ઇંમણનવઘ

૯૦ નવીપઘ

૯૧ ઇંમેચંણપ

૯૨ ચેચંણપ

૯૩ ત્રેચંણપ

૯૪ ચપચ્યાંચંણપ

૯૫ ડંચ્યાંચંણપ

૯૬ શાંચંણપ

૯૭ ડ્યાંચંણપ

૯૮ ઘડ્યાંચંણપ

૯૯ નવ્યાંચંણપ

૧૦૦ શંમન

૧૦૦૦ ઇમન

૧૦૦૦૦ દાઘઇમન

૧૦૦૦૦૦ ઘસ

૧૦૦૦૦૦૦ દાઘઘસ

૧૦૦૦૦૦૦૦ ફેરી

75 Sventy Five

76 Seventy Six

77 Seventy Seven

78 Seventy Eight

79 Seventy Nine

80 Eighty

81 Eighty One

82 Eighty Two

83 Eighty Three

84 Eighty Four

85 Eighty Five

86 Eighty Six

87 Eighty Seven

88 Eighty Eight

89 Eighty Nine

90 Ninety

91 Ninety One

92 Ninety Two

93 Ninety Three

94 Ninety Four

95 Ninety Five

96 Ninety Six

97 Ninety Seven

98 Ninety Eight

99 Ninety Nine

100 A Hundred

1000 A Thousand

10,000 Ten Thousand

100000 A Lack, or Hundred Thousand

1,000,000 Ten Lacks, or a Million

10,000,000 A Crore, or Ten Millions.

The few following examples are eminently adapted to impress the powers of GUZERAT LETTERS upon the mind, as well as maxims of morality taught to Indian Youth.

ક કકારે કાંમ કરતા વીલમનકીને એ ચતુરાઈ ની રીત	<i>Ka hare.</i> In doing business allow of no delay, this is the rule of wisdom.
ખ ખખારે ખુણે ખેશી ખતનલખીએ	<i>Kha khare.</i> In a corner seated write no bond.
ગ ગગારે ગઢુખરાંમણે ગાલનદીને	<i>Ga gare.</i> To Cows and Brahmins give not abuse.
ઘ ઘઘારે ઘણા જણાશી વેરનકીને	<i>Gha-ghare.</i> With many people don't enter into strife.
ન નનારે નારાયણનું નામ લીજે	<i>Na nare.</i> Narayen's name implore.
ચ ચચારે ચોરે ખેશી ચાડીન કીજે	<i>Cha Chare.</i> Tell no secrets on the exchange.
છ છકારે છત હોયતો અછત ન કીજે	If there be plenty dont cause scarcity.
જ જજારે જોગીનો વીશવાશ ન કીજે	Trust not to Saints.
ઝ ઝઝારે ઝાડે ચડી હુદમાત ન કીજે	Dont climb trees and riot there.
ઞ ઞજારે નાંણ તો પરખાવી લીજે	Examine coins, then take them.
ટ ટટારે ટાંક ટાંકનું લેણુ કીજે	Keep an account of the smallest weight.
ઠ ઠઠારે ઠાલે હાથે દેવ ન જઈએ	Empty handed go not to a Temple.
ડ ડડારે ડાફણનો વીશવાશ ન કીજે	Dont place confidence in a witch.
ઢ ઢઢારે ઢોર ચોરનો વીશવાશ ન કીજે	Trust not to Cattle nor to thieves.
ણ ણણારે રંણમાં જઈને પરીત ન કીજે	In battle entered feel no tenderness.
ત તતારે તરફશ ખાંધી રંણમાં જઈએ	With arrows bound go into the fight.
થ થથારે થોડામાંથી થોડુ દીજે	From a little give a little.
દ દદારે દીવાંન આગલ વાત વીચારી કીજે	Before a Magistrate let your words be weighed.
ધ ધધારે ધન હોયતો ધરંમ કીજે	If possessed of riches practise charity.
ન નનારે નાંમુ ઠાંમુ તપાશી લીજે	Names and places learn particularly.
પ પપારે પાડોશી શાથે વેર ન કીજે	With a neighbour avoid enmity.
ફ ફફારે ફોગટ ફોજને ગાલ ન દીજે	Wantonly to none give abuse.
બ બબારે બેઠાં બુઢી વાત ન કીજે	In an assembly speak not falsehood.

૧ મ મમારે મહા ગણશાયે વેર ન કીજે
 ૨ મ મમારે માત પીતાની શેવા કીજે
 ૩ મ મમારે જોખન વાત વીચારી કીજે
 ૪ ર રારે રાંધ માંણશ કૃપર રીરા ન કીજે
 ૫ લ લારે લાભ જડેતો વેચી લજમે
 ૬ વ વારે વેરીનો વીશવાશ ન કીજે
 ૭ શ શારે શુનુ કુપુ તપાશી લીજે
 ૮ ખ ખારે ખોડે ઘોડે પગાન દીજે
 ૯ સ સારે શોનીનો વીશવા ન કીજે
 ૧૦ હ હારે હાટ પાટનાં લેખાં લીજે

With the learned and accomplished do not quarrel.

To your mother and father do honor.

Let youth weigh words.

Over meek men exert not violence.

If fortunate share profits.

Rely not on the freindship of an enemy.

Gold and Silver take after proving.

On a lame horse lay not your leg.

A Gold smith is not to be trusted.

Shop, and Stall accounts must be kept.

૧ રવી હૂંમતાં દેવ ગુરુ શંભારવા
 ૨ શમોર વાગે નાદી ઘોષ લેવુ
 ૩ પેહલી પુના દેવની કરવી
 ૪ વલતી કુંદમ જોખને કરવો
 ૫ આપણી ગાંઠ ગરથ કરવો
 ૬ લેણ દેણ જોખને કરવુ
 ૭ ગાંઠડે લેણ થોડુ કરવુ
 ૮ હુધરાંણીતો ચાંપી કરવી
 ૯ જીવ દયા પાલવી
 ૧૦ જીવ પીલાએતાં જીવુ જાલવુ
 ૧૧ ધરંમનુ કાંમ તુરત કરવુ
 ૧૨ અધરંમથી વેગાલા રેહવુ

1 While the Sun is rising remember God and your moral guide.

2 At found of the morning bell perform ab-lutions.

3 First, do the worship of God.

4 Next, look to your calling, & do your duty.

5 In your own keeping collect cash.

6 In taking and giving be circumspect.

7 With Villages have small dealings.

8 Importunately draw in outstanding dues.

9 Cherish pity to life (all animals).

10 If a life appear about to be crushed a lie should be told (to save it.)

11 Works of charity should be done quickly.

12 From uncharitableness keep away.

૧ આથી ઘેર જવુજી
 ૨ માને પગે લાગવુજી
 ૩ ખાપને શલાંમ કરવીજી
 ૪ મોટી શવારે ઉઠવુજી
 ૫ દાંતણ પાંણી કરવુજી

1 Hence go thou home.

2 Prostrate at mammas feet.

3 Pay reverence to Papa.

4 Early in the morning arise.

5 Wash your mouth and face.

- ૬ શ્રી રાંમનુ નાંમ લેવુજ
- ૭ દેવની પુજા કરવીજ
- ૮ શીરો પુરી ખાવીજ
- ૯ પાંણી પાચંછ લેવુજ
- ૧૦ ખડીઆ પાટી કલંમ લેવાંજ
- ૧૧ ચીડી મુડી લેવીજ
- ૧૨ નીશાલે ભંણવા આવુજ
- ૧૩ હાજર થઈને રહેવુજ
- ૧૪ પેટલી શાખાંમ મેજતાજીને શાહી
- ૧૫ પછી બેશાવુ આગાનઆ લજ
- ૧૬ બેશ કહેતો બેશાવુજ
- ૧૭ બેઠાં બેઠાં લખવુજ
- ૧૮ લખતા લખતાં વાત ન કીજ
- ૧૯ વાત કીજેતો જોડ પડે
- ૨૦ જોડ પડેતો ચાખક વાગે
- ૨૧ એટલી શીખાંમ આપણે કાજે

- 6 Beseech the mighty Ram.
- 7 Perform Divine worship.
- 8 Eat sweet gruel and buttered cakes.
- 9 Take drinking cup, and carpet.
- 10 Take Inkstand, board, and pen.
- 11 Take a note (credential) and handful (of grain.)
- 12 (And) come to the School to learn.
- 13 Present thyself, and stand still.
- 14 First, salute your master, of course.
- 15 Then, request permission to sit down.
- 16 If told to be seated, then you may sit.
- 17 Continue seated, and write.
- 18 Continue writing, and hold no conversation.
- 19 If you speak, errors will occur.
- 20 If errors occur, you'll be whipt.
- 21 So much admonition for you.

કકુ ભાઈની કહેવત

- ભાવો બેઠો જપે ને આવેતે ખપે
રાજાને ગમીતે રાંણી ઢાંણાં વીનતી આંણી
રાંડ ભાંડ ને માતો શાંડ ઓર નકટા ભેશાએળી
જરેતો કરીએ ફેશા
પથરે બચક ડાંતે દાંતભાગે
આડી વાટની ધુલ
આવી મલવા તો બેશાડી દલવા
બેડાં હૂપર બેડુ ચડે તે પંણીઆરીને ભાર
માંશ ખામતે કાંઈ હાડકાં ફોટે બાંધે
આંધલાનો હાથી

Kuckoobhaee's Proverbs.

- The Anchorite sits praying, and takes what comes.
She is Queen who pleases the King, if a picker of Chána.
If a widow, buffoon, big bull or man without a nose, or buffaloe break loose what can be done.
Biting a stone breaks the teeth.
The dust of an unfrequented road.
She came to meet (to be entertained) she was let down to grind.
A pot upon pots, the load is the water carriers.
Does a flesh eater tie any bones about his neck?
The blind man's Elephant.

આંખની દીકીતે ખરી
ગોલથી મરે તેને વીખ દહ ના મારીએ
મંજોડાની કોઠી
કાંને શાંખલી તે કાંઈએક ખોટી
શીલી આંગણીએ ધીજ નહી નીકલે
જુતરાંની પુઠડી

ચાલતાંનાં વધાંમણાં
ગોલો ગોલી વડેને ઘઘેડીનો કાંન આંખલે
બેઠા આગળ કાંઈ જુભાએ જવાબ દેવાય નહી
શુખની ગાજ નાતરે ને શાલો કાડી પાંચરે

અંર ફેડીને તીરથ કરવો
નખલા ઢોરને બગાજ થણી
ઘરનાં બેઠરાં ઘંટી ચાટે ને જુપાધાને આટો નોએ
કાંણુ ધોડુને કડકણુ
જરશ લાગે તેવારે કુવો ખોદાવે
આગ લાગે તારે કુવો ખોદાવે
નખલો માંડી બજારપર શુરો
નવરો વાલંણ પાટલા મુડે
નવરો વાંણીઓ કાટલાં શાંખે
બગાજો પાવશ બેઠો

આંખને ઠેકાંણે કાંઈ જલવાં આવે
નેલના અટક્યા કાંઈ નેલમાં રહે
પોમલી જલેને પોમલો શુઆવડ ખાએ
કમાએ કોઈને ખાએ કોઈ
કાજજી દુખલા કેમ બધા શેરની ચંતા

પગે માંજલાં મારે ને મોડે રાંમ પુકારે

What is seen by the eyes is true.
Do not kill him by poison who dies by sugar.
The Ant's jar.
There is some falsehood in hear-say.
A straight finger scoops not out clarified butter.
The dogs tail.

The courting of current (officers, Ins.)
The grain beater and his wife quarrel and the
Ass's ear is pulled.

He who stands before him who is seated cannot argue.

For pleasure she went into a second marriage but was obliged to cast her mantle on the floor.

Selling the house and performing pilgrimage.

Poor cattle are plagued with Vermin.

The children of the family lick the millstone and the Tutor must have flour.

A one eyed horse and biter too.

Becoming thirsty then digging a well.

After fire catches, causing a well to be dug.

A powerless husband a hero over his wife.

An idle Barber shaves his fool.

An idle Banian weighs his scales.

The batty bird roosted in the rains.

Do brows come in the place of eyes?

Do things interrupted in narrow ways remain there?

The Pomlee (fem.) bears and Pomlo (male) eats bed rid foods.

One saves, another spends.

The Kajee (is asked) how are you fallen off (he says) Anxiety for all fellow citizens.

With his foot kills a fish, and from his mouth calls Ram.

બાપ કરતાં દીકરો વધો
 જોદે હુદર ને ભોગવે ભુજગ
 ઘડી ઘોડી ને લાલ લગામ
 હુધ વેચીને હુનારો લેવો
 રીશ ને પાંણી તે નીચે હુતરે
 વાહાણોને વેરીઓ ઢાંમાં શમજે તેને જવા દેવા
 નહી
 પચાજ ખાધે ફાંજ કપુરનો વાશ આવે
 નેવનાં પાંણી મોલે જાએ
 લશાંની જો ફાંજ ઢાંની રહે
 મંદારે ખાએ પાંજ ફોલીઓ ફાંનમાં જાએ
 ઘણી ભુજ લાગે માટે જે હાથે ખવાએ
 ઘેરે ઘેર ફાદવનાં ચુલા
 ડાટ્યા ભુજે પાંજ લખા ભુજે નહી
 પારકાં ફાંમતે શીલાં
 જો ઘઘડે મુજક લેવાએતો ઘોડાંને ફોણ પુઠે
 જેહો દેશ તેવો વેશ
 હાંમ દાંમ ને ઠાંમ વેપાર વાલાને જોજાએ
 ઘઘડો હુકરડો દેખીને ભુજે
 ચડે તે પડે
 કુલેતે કરમાએ
 બાંદરાની નીશાણી
 ભણેતે ભુજે
 તારો કુબે
 હુદર બીલાડીનો મેલ
 આંધલો દલે ફે ગાએ
 શાખેઆદાં દલવા શારા
 મેનમાંનુ તાં જાત શી જોવી

The son grown greater than the father.
 The rat digs and a snake enjoys (the hole.)
 A red bridle to an old mare.
 Selling sleep and buying vigils.
 Anger and water descend.
 A friend, and foe, meeting an inferior will not
 let him go.
 From eating onions comes any smell of cam-
 phor?
 Can water from the roof go to the top?
 Can the smell of garlic be concealed?
 We eat in the dark, but do we put a mouthful
 in the ear?
 Because of great hunger, do any feed with two
 hands?
 There is a receptacle of dirt in every house.
 The buried is forgotten but not the written.
 Another's affairs are cold.
 If a country can be taken by asses, who asks
 for horses.
 As the country, so the dress.
 A merchant requires a cautioner, and Cash,
 and a shop.
 The ass at sight of fewer brays.
 Who mounts he falls.
 That withers which flowers.
 The monkey's ladder.
 Who learns he forgets.
 A swimmer sinks.
 Rat and cat's friendship.
 A blind man may grind or sing.
 Milled grain is better than maggotish.
 When the mind has consented who consults
 cast?

પોતીકો વાંકને પારકુ કુખ ને કોઈ જાણે નહી

નવાંણ નો ધકો

ઝીલાડીનુ હશકુ થાએને હુદર નો જીવ જાએ

એકને વાંશ પેરો ઝીલો પેરાઈ ગાણે

ડાહ્યાઓ દીકરો દેશાવર લોગાવે

ચહુદ જાણે તેને ચાર વાલા શુ ફેરેશે

પાડો ચાલે પાંચ ગાહુ ને પખાલી ચાલે પંદર ગાહુ

આપ કુખે જગત કુખા

આપ મુવા વના કાંઈ શરગા જવાએ

કુક્ષી ગરદન કંમ પેશાની હરાંમ જાદાની એ ની
શાણી

હાંશડી લાવે પંણ પાંશલી કહાથી લાવીએ

શેષી જોઈને ચાલીએ ને કંથ જોઈને મહાલીએ

મથર કુપર પાંણી લીને પંણ ભેદે નહી * મુરખ

આગલ વાત રીને પંણ જુને નહી

હીનાલવાની મા •ા હીનાલનીના લાશરીઆની
હાજા ચકનો શંતોશ તે ચારે શાજોવા

ઠાલી ભુલી શુ જાહુ તો એક શંધેશી લેતી જાહુ

આંહંદ ફેરે પરમાંદ •ા લાંડી આ ફેમજીવંત •ા
શેરીએ હીડે મલપતાડી શરે પેદ જરતં

રોગને પીઆગ વધારઆ વાધે

ઠાશને લાંચ વધારીએ તેમ વધે

હુંધ ને હાર વધારીએ તેમ વધે

જેવુ અંન તેવો ઓરકાદ

જેવો વડ તેવા ટેટા ને ખાપ જેવા ખેટા

આજના તેજવા જાજના

One's own errors and another's pain none knows.

The stroke of ninety-nine (attending one or thousand more.)

A cat laughs when a rat dies.

One is torn by a bamboo, and another numbers its joints.

The intelligent son sojourns abroad.

What can the fellow of four (sciences) say to him who knows the fourteen.

The buffalo walks five cofs and the water-man (who drives it) fifteen cofs.

Drowning yourself the world is drowned.

Without dying is heaven to be attained ?

A short neck and spare brow, signs of a rogue these are to know.

Ornaments may be brought, but whence can bodies be brought.

Look at the street and walk, look at your husband and act.

Water on a stone it wets but enters not.

Words before a fool he laughs at, but understands not.

The intriguer's mother, the cortezan's no, the flatterer's yes, the beggar's satisfaction, these four (view as) brittle hairs.

Why go empty and forgetful ? If you must go, take a pretence.

Anund says oh Primanund how do Coxcombs live? by lounging about the streets, and filling their bellies with trifles.

Diseases and delays indulged augment.

Butter milk and bribery encouraged increase.

As the diet so is the eructation.

As the tree so is the fruit; as the father so is the son.

As the grand mother so are grand children.

- જો જાણેતો હશુ નહીતો ખશુ
શહુ ટાલીને વહુ આણવી
જાણું ગામ તાણું હેડવાડો
એક ઘડુનુ ચોરાશી પકવાન થાયે
જે મોહોડે પાન થાયેવાં તે મોહોડે કોયે લાન ચ
વાયે
કુધનો ડાહજો ઢાશ કુકીને પીયે
કરમ જુરીતો ખા પુરી
ગાડા તલે કુતરુ ચાલે તે કહેને કુભાર તાણુ હુ
વાહોડે તે વહેને જાહે તે પડે
મંણો ફરે તેમે પડોશીને શો પાડ
જાના જાણા તે કાંઈ શુભીયે દેવા અપાયે
જાણા તેહેને જોગાવડ
પીરનો પરતો મુજાવર વધારે
વહુ વશતેવને વરશાત વના ચાલે નહી
ધુલ હૂપર લીપણ
માલી કુહાં કુલ લે કાંઈ ચોટલી તો નહી લે
ગોટા લડાઈ વલગો પણ કુટે નહી
જુખાઓ ખામંણ ને ઘરાઓ વાંણીઓ હેડવો નહી
મોતાની મીનમે કુતરો જોરાવર
શુધારનુ મંન ખાવલીયે
જોગી વજર તાણું તુંમડું
ચોટી દીધે કાંઈ વેર વલે
રજઅત રાજા રામચંદરની ન થઈ
વશની ને મંન વેશીયા ને વેશીયાને શાખ
કહ શરશાતી ને નીશાલ ગણ
- If it be known, laugh, otherwise move off.
Giving all away, and taking a wife.
Wherever a town is, there is a Dhera fold.
Wheat alone can be cooked in 84 dishes.
The mouth that hath chewed Pawn (leaf) can
not chew cinders.
Who hath been scalded, by boiling milk, blows
and drinks butter milk.
Perform labour, then eat pudding.
Beneath the cart a trotting dog says "I drag
the load."
Who cuts down carries away, who digs (a pit)
falls (into it)
For the favors of a husband, who is beholden
to a neighbour.
Will any with a numerous family give one to
be impaled?
The born must be nourished.
Attendants on tombs extol the Saint.
Without woman, fire and water (the work of
creation) cannot continue?
Spreading plaster on dust.
A gardener angered takes back his flower, but
none of the tuft of hair.
Ghetas (Rhinoceroses) fight, and grapple, but
quit not.
Do not joke with a hungry Brahmin or fed
Banian.
A dog is bold in his own limits.
The carpenter's mind (is set) upon Bavul
(wood).
There are calabashes at the Gymnosophist mi-
nisters.
Does giving a nip satisfy vengeance?
Is it necessary to teach the Goddesses of elo-
quence?

શવાયાની કીશી ને પછશી મુડાંમણ
 મોરનાં છડાં ફજ ચીતરવાં પડે
 પાંની પેહલાં પાલ ખાંધવી
 કુચ્છે ભાંગી પડી
 દલા લોટને દલવો
 અંધ પરં પરા
 ગાંમમાં પેશવાના શાંશા ને પટેલને ઘેર કુનૂપાંણી
 ગાંમડે ભેશ ને ઘેર જડકા
 ખૂડાનો ફજ હૂતાર
 કાકા માંમાં ફેફવાનાં ને ગાંઠે ફોએતો ખાવાના
 શરત પોચે તાહારે ભાડુ લે
 શરતની પરણી તે રાંડે નહી
 કાથાની દોરડી બલે પંણ વલ નહી મુકે
 ફરે તે પાંમે
 પાંણી પેહલાં મોનાં
 આવીતો લખશમી ને ગાજતો બલા
 ને ખાએ તેનૂં પેટ ભરાએ
 એકુ ખાએ તે ચોપડાંને ભરોશો
 પાધરો પાંની નપીએ તે આડો મૂતર પીએ
 ને ખાએતે શવાદ નાંને
 શેરડીનો શાંઠો તે ફજ અંત શુધી પોહોચે
 ઘોરના ચાવામાં કુચો પડે મણશનાં ચએવામાં ન
 હી પડે
 નકાંમાંરે નૂ કાંમ ફર ખાટલો હૂફેલી વાંદાંણ ભર
 નેહને રોગ તે આશડ ખાએ
 ફેવ શુનૂ શુ પેહરીએને કાંન દુટે
 વાંએગુ તેને પીડા
 મયર ફરતાં છટ કુમલી
 શાંભલીઆ વરાધ
 આંગલીથી નખ વેગાલાં તે વેગાલાં
 અંધેડા લડાઈ

ઘેલી શાશરે નજ બાએ ને ડાહીને શીખાંમન દે
 મેહેનત ફરીને ગોલ ખાવો તે માંગાણેશનેશો પાડ
 ભાંગી હાંડી ફજ ચુલે ચડે
 મારી શાતે મારી
 જલ પરમાણે પાંચેણી
 તાહારા ફરાંમીને વાર ફેગારીબને ખાજશ
 ફરમ પરમાણે ખૂધી
 ઘેઘેડે ચઢાવા તારે તારે ઘર હૂતરવૂ
 શાશુ ભાંજે ફલેડાં ને વકુ ભાંજે તે થી ફરાં
 હૂનલૂ તેવારે ફતક
 ફાલુ તેવારે શાંમ
 પાડ પડોશી મા પેટ
 ભલાથી ફજ ભુડુ થાએ નહી
 ગાંઓ તાં શુધી ગાંબો નહી ખાંણા દેહ ને બાંબો
 કુચ્છડને ઘેર ઘડાક માડ પાણી લીડે ફોન
 પેટનો બલઆ તે ગાંમ બાલે
 ફરે તે ચરે ને ખાંએધો ભુખો મરે
 ગાડુની ગાંડમાં લાંડકી
 રીઠ ફજ લીમાલાની ખોટ
 ચોરની માએ ચાંદરનૂ દીકુ
 મીથુ તેજ શરવે દીકુ
 આંદી માંહાંનો હારે મુઠીમાંનો જીતે
 ફનૂમાંન આગાલ ઠેકરો
 હીડે જલાએ તે ચોર
 શાશી તાહારે પવેડો
 હાફડે માંફડુ વલગાડુ
 હોફરે હાશ પીવાતી નથી
 ચાંદ શુધી ચાંદનૂ
 શાધલે દીવા વનાં અંધાડ
 દીવા પાઠલ ફંધાડ
 બંઠ બંડ દીર ઘાડુ પાડો કુજીને ખીર ખાએ

GLOSSARY.

અડુત્તે૦ *ADUTTEEO.* (Guzerattee.) A Commercial correspondent; one on whom another is empowered to draw money, commission &c. The same character is called in Mahratta *Ada*.

અધોવાજો *Adhovayo.* (Guz.) Dealer in Cattle, Drover.

અગ્નિદાહ *Agnee-Daha, or dah,* consuming by fire. This term is Sanscrit, as are the titles of most religious ceremonies of the Hindoos, and is used, by the followers of Bruhma, solely to signify the last offices to the human body, dead or alive, through fire, in contradistinction to *Bhoomeedaha, Jildaha,* and *Soorya daha,* committing to Earth, or to water, and exposing to sunshine.

That mode of disposing of the dead which leaves least to annoy the living being held as the best, there can be no objection to reducing cold clay to ashes, but there may to *Suttee Agnee daha,* or a virtuous woman devoting her life by burning, on the death of her Husband, along with him; such sacrifice was performed by Sakheea, aged upwards of forty, the wife of Dyajee Patell, a Sooder of the Mahratta nation, on Monday noon the 14th November 1803 near Baroda. A spectator endeavoured to stifle the emotions excited by this act and scene, and looked and listened to the following parts, and rehearsals.

After accompanying the corpse of her husband from their house to the consecrated ground attended by a few of their acquaintance of both sexes (since all their relations, and three children, were at Janoree, near Nafick, in the Deccan) she descended into the adjacent pool, there bathed, and, with the assistance of a few female friends of her cast, dressed in robes of yellow; the male attendants crowned her with a turband. A crowd assembled as she came up, with a countenance composed, and indifferent to the world around. She carried, in her right hand, erect, a dagger with a lime fixed on its point, and, in her left, a small mirror into which she looked, as long as the ceremony lasted, saying "thrice we have
" lived

“lived in human shape, and four times more shall meet” concluding her recitative with the words “*Ram, Ram, Raja Ram.*” (Hail, Hail, O Lord Hail!)

As she advanced to the funeral pile, men and women ran to receive some token from her; they drew from a pocket suspended by her side little confections, and uncostly aromatics, shook her garment, and sought her blessing.

When she had gained the entrance to the combustible fabric, the Soodrees of her sisterhood seated her beside the deceased who lay stretched upon the ground covered with a plain coarse cloth.

A party of Mahrattahs (for no mysterious Brahmins administered on this occasion) raised, and removed the body of the man to the interior of the place of burning, while the devout widow rising distributed her scanty stock of wearing apparel to a few old acquaintances; and divided some trifles about her person, consisting of a comb, and some articles of small value, between an old woman, and the young wife of a Company's Sepoy, who were both pressing to obtain them. The two women, and others, male and female, on the spot, now spoke to the Interpreter nearly as follows, “These are accepted as tokens of conjugal love, and
“of determination in the Donees to *turn out*, and consume their quick in the
“flame with their husband's bodies, securing thereby a continuance of connubial enjoyment with the same beloved objects, or approved souls in future incarnations,
“absolution of sins, and, at length, the place and portion of eternal freedom.”

Having given the dagger to a Bhatt, (Bard) she stepped into the wickered hovel, still holding in her hand the mirror, and humming fervently Narayen's name. The face of her good old man was here uncovered whence Physiognomists would have pronounced that he had lived in peace on Earth, and died with hopes of heaven; he seemed to sleep; his widow sat down by his left side; and, quite composed, lifted, and laid his hoary head upon her knee; she then gave away the little looking glass.

The Byestanders now heap'd the fuel on of fagotts, Cow-dung dried, and straw and chips; she herself helped its arrangement; two Cakes of pure bleached camphor at her call were kindled, and put into her hand; with these, invoking the Being of Heat and Light, she set the roof, covered with wood and straw, on fire; The wind blew strong from west; The pile was quickly enrapt in fire and smoke, yet till completely choaked thereby she was heard repeating in the same solemn strain, or else it rung in the astounded ears “*Ram' Ram' Raja Ram.*”

The Writer of this memorandum has been many times assured, by Brahmins, in the first Ecclesiastical and Law offices in the province of Guzerat, that they have known females of their tribes burn with husbands with whom they had not cohabited, and with those who had obstinately denied them the benefit of their bounden duties, as well as with those who had treated them tenderly; so that a sense of duty

or of love seems equally to urge virtuous females in volunteering a conformity with this jealous ordinance of the Hindoo Religion. See Veva, and Luggn, Marriage.

અખાડો *Akhado*. (Guz.) A frequented station, or Rendezvous free, as a Ropewalk, beggars' stand, a carousing house &c.

અલગું *Algoo*. (Guz.) A state of separation. See Veetal.

અમીન *Ameen* (Pers.) Inspector, Arbitrator in financial or Judicial affairs.

અંગુડીયા *Anguddeea*, or *Ungreca* (Guz.) People, in the Northen Provinces of India, whose profession is to carry money, or valuables concealed in their quilted cloths, or otherwise; like all other orders of the community, they have their particular constitution formed and followed without any assistance or obstruction from the principal Governments whose territories they inhabit, or traverse. One man may be entrusted to carry a thousand or more Rupees as many miles, under the assurance and responsibility of his Mirdha or Superior, for a smaller premium than the advantage of ready hard cash, or loss in exchange, at the destined mart, calculates to the owner. These carriers may be of all casts, and it is obvious the adventurers ought to be, as they generally are, armed, and athletic; their strength, however, does not last long. Individuals of them endeavour to form a band in distant journies, and become capable of obstinate defence against numbers of banditti.

અપહરણ *Aphut* or *Affutt-Feetoor*. (Pers.) Distress from the elements or mortal enemy; it is used on the same occasions as *Asmanee Sooltanee*.

અરો *Aro*. (Guz.) A ford, ferry, or landing place, also called Oro, and Oovaro, which it is important in crossing these rivers to know, in order to shun quick sands &c.

અસમાનની શ્રુતિની *Asmanee-Sooltanee*, Persian words referring to the elements and to contentions of Kings i. e. scarcity, and war. This Phrase enters into the engagements of Renters of Revenue as a proviso in their favor in the event of desolation or disorder occasioned by power beyond their's to control, whence as their collections from the cultivators fall short, so are the farmers' payments to the Government to be proportionally reduced.

અંત *Ant*. (Guz.) Transfer.

અસ્તાબગેરી *Astabgeeree*. (Pers.) Bearer of a large Parasol. In Guzerattee, corrupted from Sanscrit, such servant is called *Sooruj mookero* i. e. (he who carrieth that which is) like the face of the Sun.

અટક *Attuck*. (Guz.) *Adnam*. (Mahr.) A title or nick-name.

બહિરવાસી *Bahirwasee* or *Bārwaśee*, A resident abroad, or outside. There are seven classes of men who are by birth and hereditary occupation excluded, or ought to be so according to certain canons, from the City and society of superior Hindoos.

Hindoos. It is now the custom in Guzerat villages to make *Dheras*, *Halalkores*, and *Bhungeas*, who eat carrion, and Bheels, who kill innocent animals, and others who are vile or cruel, live in huts apart, or outside.

બ્રાહ્મણ *Bamunn* is the vulgar of Guzerat and the Mahratta languages speak and write Brahmin; i. e. a person of the Priesthood, who meditates on the mystery of creation. In both these provinces many foreign Brahmins are found as visitors or settlers. The different Nyat or families of Brahmins now established in Guzerat are eighty four (*choredassy*) called after the places of their Predecessors' nativity or inheritance respectively.

Their names, according to Bhavaneeshunker Ustee of Broach, are as follows, Shreegowr, Nàgur, Odeech, Sachora, Shreemálee, Jarola, Deeshavál, Raikwal, Rodhwál, Kêdávál, Pulleewál, Oonwál, Panncewál, Goomteeval, Gullval, Ràvul, Preduttwál, Rivàpùl, Gayàvál, Panwal, Pretwal, Rampurra, Kurròde, Duddeech, Jeel, Turfingpurra, Teeloteea, Doormala, Kalinga, Telinga, Dravid, Choveesa, Satodra, Jompurra, Goojur, Kodwa, Nandooanna, Pooshkurna, Hanooshinna, Vudnuggur, Veeeshalanuggur, Vuddwara, Vayeda, Veeeshàta, Veeeshàpurra, Odemburra, Saraswutt, Kundoleea, Moda, Mewàda, Vallum, Vullàdra, Kurroleea, Sorruteea, Sevàda, Bhut-mevàda, Tirwàdee-mewàda, Torfee-Mewada, Pishnodra, Jeeddoo, Titroga, Oondàr Oojja, Bàfoolàd, Mòtala, Malveek, Kunojeea, Gomeetra, Barascedha, Googlee, Mugmareea, Ashtamungla, Raytalla, Geernàla, Yagneevulkya, Abheera, Kapeela, Bhàrgàva, Lillàta, Sunodeea, Chupilla, Chuldeek, Tàllàjeea.

Each of these has again several subdivisions, the members of which may not intermarry though on an equality. Such subsequent distinctions (as, amongst the Nagar, Satroda, Cheetrooda, Vudd and Veeffa &c.) seem to have been formed from bodies emigrating, and settling spontaneously, or by such exterior circumstances as conduced to the endowing, and entitling of the earlier stocks. There are besides, in all, or most of them, schismatics who pass by titles indicating superior, intermediate & the lowest ranks; as, *Veeffa* of twenty, *Duffa* of ten, and *Pancha* of five; all which or similar branches and grades exist in every class or cast i. e. under its prominent appellative.

બાહેન્દીર *Baheendhirree* or *Bheindree*. (Guz.) A supporter, one who is bound for another, Guarantee. Many subjects of the native Powers in Guzerat require the security of an Individual for the faith of their Governors.

બાંચા *Banyans*, See *Vaneeya*.

બાર *Bar* or *Bàra*. (Mahr.) and *Baroo*. (Guz.) This means exactly what the English understand by a Bar, sunken rock, sand bank &c. as the prongs of Bombay called, by the Mahrattas, Moombaee-bara; the shoals off Surat and Det (crossing the Mouths of the Tappee and Nerbudda) known to the Guzerattees by the names Soorut and Dej bàroo, alone.

બારી *Báree.* (Guz.) A little door, window.

બારણ *Bárnoo.* (Guz.) That which defends, the door of a house.

ભારગુવા *Bhārguva* or *Bhargow.* This is a corruption of Bhreeghoo, the inspired, who is said to have sojourned on the spot where Bhrooch or *Broach* now stands, and which still bears his name in Sanscrit, viz. *Bhreeghoo-Kshetra* or *poora*, Bhreeghoo's field or town. There is a Brahmin family here of *Desoys*, or old Residents, whose descendants take the title of *Bhargow* before their names as significative of their origin which legends and tradition place in the embrace of this son of God with a Giantess, whose generations, according to the above authority, *Lekshmee* (Goddeſs of fortune) hath doomed to poverty. Comparatively these *Bhargow* Brahmins are indeed poor, and ignorant; many of them, and other illiterate Guzerattees, would, in attempting to articulate Bhreeghoo-Kshetra, lose the half in coalescence, and call it Barigacha, whence the Greeks, having no *ch*, wrote it Barygaza.

બારા *Bara*, in the district of Broach forty villages composing the Tuppas of Umlifeer and Packaj-in bordering with Dejbarra, on the sea Coast, are so called. The soil and climate is visibly and palpably different from that of the rest of the district. Cultivation does not commence in Barra lands till August and September. The Government assessment annually may be averaged at Rupees three per beega or about a guinea an acre. See Kanum.

બેલદાર *Beldar.* (Pers.) Pioneer.

ભોજુક *Bhojuck.* (Guz.) Musicians in the temples of Jain.

બાવચા *Bavacha Bowcha*, so a set of Guzerat Highlanders are called. Out of these are taken all or most of the Horsekeepers attending the proper stud of the Reigning Raja Gaikwar in Guzerat, in consequence of a compact between Pillajee Row, his great grandfather, when he first began free booting, and a party of them who contributed, in this capacity, material aid to him in a battle fought, or ambuscade laid, about Bardowlee, against a party escorting treasure in the pay of his sovereign the Sittarah Raja, or of the Regent Peshwa.

ભૂઆ *Bhooa.* (Guz.) Castor out of Bhoots, spirits, Ghosts or Devils.

બુજ્જાનેઆ *Bujjaneea.* (Guz.) Players, Rope dancers, Tumblers, Wrestlers.

બાવુલા *Bāvulla* and *Bavullee.* (Masc. and Femi. Guz.) Thorny trees (large and small) very common in the wastes of the west of India, called, in Hindoosthanee, Bubbool. From the trunks and boughs of aged ones exudes a Gum like that called Arabic, which the Bheels, and poor Inhabitants of the Jungles, use as food. This tree is the spontaneous growth of neglected grounds; it is besides planted, more or less, round all villages in Guzerat, and upon the borders of their lands for fences and other uses. When the Harvest is brought home, the Khullies, or barnyards, are surrounded

surrounded with a thick hedge of these branches which form a strong chevaux de Frize, and may be made for this homely benefit, or in urgent instances of field fortification, sufficient to arrest, at least, the course of cavalry of the country.

બાયલો *Bayillo* or *Ba,elo*. (Guz.) Effeminate, weak; under the undue influence of woman; according to Indian illustration "a husband in stays while his wife wears a turband."

બાયેડી *Bayēdee* a woman; so the sex spoken in general allusion to are styled about Baroda, and the northern interior parts of Guzerat, where if a woman was addressed *Beiree* or *Baceree*, by which a married female is thereabouts distinguished, she would ask "am I your wife?" and probably throw something at your head. On the other hand *Bayēdee* is never used about Surat where all women, without offence, are called *Beiree*, and a wife alone *Beiyer*; but, as the spirit of Ladies is, as well as that of the creation Lords, a good deal alike on the Tappee and the Myhee, a married female might similarly in the streets of Surat quarrel with one who called her by the possessive appellation *Beiyer*, attributing the application of it to impertinent familiarity rather than to a lapsus linguae, or ignorance. Notwithstanding this quick sense of scorn in the Indian dames to indifferent men, and a strong semblance of shrewism when their tongues are let loose against another of their own sex, these make good and obedient wives. In these parts almost every Dhunnee, (*Master* or married man) who has witnessed the obsequious attentions of a European Gentleman, with the comparative pomp, and apparent indolence of his Lady fair and gay, felicitates himself on the integrity of his imperial authority at home, and the humility and industry of his proper helpmate. But since, in all other situations, the Asiatics do admire the European character, and as the men of Europe justly pique themselves upon their better bodily constitution, mental endowments, and more amiable qualities of the heart, God forbid that their gentle women should interpret the thoughts of this writer to trench upon their prerogatives, and dues, (the main of which he instantly perceives to consist in a deportment on the part of every one directed with the strictest regard to delicacy at all times, and more especially mutual innocent indulgence, and affectionate attentions in the marriage state) than by the establishment of which rules of right, enrolled in the Christian doctrine, and by the benefits of education constituting the fair sex of an equal consequence in society, he cannot account for the preeminence of modern Europe in the arts of war, and of peace.

બેડ *Bēed*. (Guz.) Government Grounds kept apart to make hay upon for the public Cattle. Such is the modern interpretation of *Bēed* which means bound, unbroken, lay; the old English administration of Broach forbade the reservation of more lands in pasture than were absolutely necessary for the keeping alive of the Cattle

Cattle belonging thereto; and, except for work, flocks of Cattle were also proscribed.

ॐ११ *Beedee* or *Béree* bound, folded, or rolled up; Tobacco inclosed in a leaf for smoking is so called.

ॐ१२ *Beega* or *Veega* a Land measure about three to an acre.

ॐ१३ *Bét*. Guz. and Mar. and Hind. an island, Dwarka having afforded an asylum to Sree Krishnah, and being a place of holy pilgrimage &c. is understood when you say definitely the island. So the Soldiers of Maheendra Prubhoo would have known what we call Bombay had they heard a favorite Bet spoken of, without coupling the contracted name Maheem, viz. of their generals camp, therewith.

ॐ१४ *Bhadbhooja*. (Guz.) Grain-kilners, or Grillers.

ॐ१५ *Bhágul*. (Guz.) Broken, not continued. In walled towns this term is given to gate-ways, and Sally-ports.

ॐ१६ *Bhat*, or *Bharott*. (Guz.) They are sometimes found amongst Mussulmans but more frequently amongst Hindoos. There is no such name in the Deccan, nor any tribe of their peculiar nature in the writers recollection. They pretend to deduce their descent from the brains of Bruhma, and their ready wit persuades their superstitious contrymen of that Pedigree as well as on other points. A few of them cultivate the soil, but the greater number pass their time as Recorders of births and deaths, as bards, and beggars, trading occasionally too, in one, or all capacities. Some of them stand security for public revenues, being paid, and guarantee the observance of agreements, or awards. They are a singularly obstinate people, and when pushed for money, which they have become security for, sacrifice their lives by stabbing themselves, or rather some old woman or child of their family in presence of the person, who caused them to break their word, for either they are poor, or, if the means they possess of satisfying such demand be their own property, they reluctantly part with it. These Bhatts are rewarded with 3, 4 or 5 per cent, by the villagers for whose revenues they are responsible, not for their risque so much as timeous aid and averting the minutiae of administrative detail by the agents of power from their doors. They have got a good deal of the *Sirkar Zemeén* or Government Land, which the Patells are presumed to have sold, when over assessed, or to have presented to them for keeping them in the confidence or ignorance of Government or vice versa. Their persons are regarded as sacred by the greatest sinner in Guzerat and their influence over the most deluded minds (and those which, indulging in acts of violence and contumely, dwell more without than within the limits of the British possessions) in this province may be, and is often, salutarily, exerted at the instance of native Governments to gain desirable objects without bloodshed, a reason which would not detract from any power resorting to such interposing means

means on emergencies. But to restore their grand agency which an active Government had happily got rid of would be otherwise absurd.

भट्टेय *Bhátēea*. There is a Vurn-Sunker tribe settled in Cutch, and various parts of Guzerat, and the Deccan, which goes by the this name. Their present occupation consists chiefly in felling milk and day labouring. They wear the Janooee, or distinguishing string of the three higher tribes of Hindoos, and are said to be descended from the class of Kshitrees or Kings. There is a people of this name who have possessed a degree of sovereign authority since the downfall of the Mogul Empire South of the Sutledge and whose capital is called Bhatneer, situated on a stream to which they give their nations name, or whence they take their own, but they have embraced Islamism, and are warlike and cruel, which characters do not attach to the Bhatteeas of Guzerat.

भट्टेल *Bhátēla*. (Guz.) An order of Brahmins who are only met with between Broach and Dummun, or Demaun, in Guzerat. They are not at present employed in the priesthood, nor may they mess with the 84 clans of Bamunn.

भूत *Bhútoo*. (Guz.) land left by the receding or altered course of a river which becomes a valuable loam while the opposite shore is rendered useless by *Khodan*, or inundation.

भव *Bhāvāee*. (Guz. and Mah.) Musicians, Players, Hindoo natives of the neighbourhood of Ahmedabad. They are also called Ráfdàree or Ovids. They are itinerant and generally in numbers together when they are termed a *tola* or band. Their performances in villages are acknowledged at the public expence, as are the feats of *Mulna-tolas*, or bands of mountebanks and Wrestlers, and all the rest of the straggling throng.

भे *Bheel*. (Guz. and Mah.) Bheels are supposed to be the aborigines of Guzerat, and of the south of India, in common with Koteles; Bheels now inhabit the interior, and live on the chase, and plunder of travellers, on terra firma, while Koteles are found in the low country, and by the sea shore, in greater numbers, where they employ themselves in fishing, and piracy.

भेय *Bheys*, exchanging nasal for diphthong, founded Bheifs, (Guz. and Mah.) name for the Buffala or the Buffaloe, a contraction, with transition to the cognate consonants of the Sanscrit *Maheeshee*. The male in Guzerattee and Mahratta is called Pâdo or Parra; in the Sanscrit Maheesh (and Hayáree or Hayareepoo, common gender, the Enemy of the Horse.) In the Malabar language the female of this breed is called Eereemba which is perhaps a corruption of Hayareepoo as above. The same people call the male Poht. No where in India is the word Buffaloe indigenously understood. Whence then comes it? From the French Boeuf de l'eau, because they wallow much in water? or have the Portuguese invented

Buira

Bufra in their tongue by analogy of character and classification with the Bovaria of the Latins?

The Buffala gives much more milk than a Cow and continues to yield it a longer time. The proportion of butyraceous particles extracted from a given quantity of Buffala and Cow milk is, not so nutritive but, greater in the former, and finer, according to delicate tastes.

In short the Buffala milk, and curd, and butter simply churned or clarified is in common use amongst these Indians, whilst the dainties of the Cow Dairy is prescribed to valetudinarians, as Hectics, and preferred by vicious appetites, or impotents alone, as that of the caprine and affine is at home.

ભેટ *Bhét.* (Guz. and Mah.) meeting, embracing. This term is now used for a tax, or offering by which interviews were wont, or are yet, to be obtained. The principal established taxes under this head in Broach district are, or were, *Ruzza Bhét* for leave to cut down and carry off crops, *Moojmooadar* and *Grafia Bhét*.

ભૂમીયા *Bhoomceyo*, Sing. Mascul. signifies indefinitely belonging to the soil; but, in Guzerat, is principally employed to specify a guide, or person acquainted with particular roads. Some Mahrattas, and English too, say that *Bhoomceyo*, *Thakore* and *Grafia* are synonymous and chuse to interpret it a landed proprietor, writing the plural *Bhomeeya* with a nasal ending.

ભૂત *Bhoot* or *Boot.* (Guz.) Land that is run or tilled every season. *Kanum Bhoot* about Broach brings four Rupees a *Beega* (Rupees 4) on an average to the account of Government Revenue, annually.

ભોરા *Bhora.* See *Vohra*.

ભોજ *Bhooe* or *Bhooee.* (Guz.) Bearing on the Shoulder, Palankeen boy, Chairman.

ભટ્ટીયા *Bhutteeára.* The Mussulman public Cooks, and Confectioners, are so called in Guzerat.

ભૂમીદાહ *Bhoomee-daha.* (Sanskrit), returning to dust, interring, what the Mussulmans of India called *Duffin*, the Guzerattees *Dhátten*, and Mahrattas *Gáden*. Besides Christians and Mahomedans, the corpes of Hindoo Veirágees, and Sunyásees and very poor or low pagans, are buried in the earth, as are the infants of all Hindoo Sects dying within the term of two years. When sinking under the weight of age, or absorbed in spiritual contemplation, Sunyasees and Veiragees not unfrequently descend into a pit dug by themselves or disciples and submit to be smothered alive; an instance of this happened six years ago, at Ahmood in Guzerat, and it is declared that Kuveer, from whose tooth-pick sprung that widely branching Vudd tree, called *Kubbeerburr*, on an island in the Reva or *Nirmudá*, ten miles

East of Broach, actually dug his own grave, and therein gave up the ghost, whence his fainted fame, and statue on that spot.

બીઝાનહી *Beanah*. (Pers.) Earnest of purchase, part—payment of bargain.

બીઝારીઝ *Bowzar*, or *Bhavisar* the name of a low Hindoo cast, who give colours to and stamp figures on cloth.

બુદ્ધવો *Buddho*. (Guz.) Khuddkur. (Mah.) A Conjuror. Implicit faith appears to be placed by almost all the Natives of India (however much they differ in their ideas of nature's powers, and in their modes of religious worship) in professed oracles, who are to be found in all classes. These it may be presumed in pity impose upon themselves, as well as their credulous hearers, for they are early trained to deduce this and that fact from accidental appearances, or casual thought. Some spill more or less of their own blood before they deliver their imagined inspirations, and many, in the midst of drunkenness, roar, or mutter, the divine scheme, or solution of reference, as it happens to be spontaneous, or sought for.

બંધારી *Bundhārā*. (Guz.) Binders, Knitters. These people are much employed in tying up and folding cloths which are to be variously coloured. They are of the *Dhobee* stock, and preferred to wash silks, and fine stuffs.

બહાયરો *Bhāyeroo*. (Guz.) In the earth, a hollow, a hole below, an excavation under ground. There are at Cambay, and in different towns, Hindoo temples which have been fabricated and furnished under ground since the irruptions and establishments of Mahomedan powers in and over this province. In the houses of wealthy people are frequently found Bhāyeras, or subterraneous apartments, where they deposit their women and property in times of alarm. In such a Temple of the Jains at Cambay are two massy marble busts of an incarnate God, or deified man, one white, the other black. Upon the pedestal of the first is an inscription in Sanscrit of which the following is a literal Translation.—“ On Monday the fifth of Magh-seet, in the year 1658 (of Vikramajet) in the Eelahee year 46 (of the Emperor Akber) (A. D. C. 1602) this image of Shree Parshwanath, carved at the cost of P. Vujee and Rajee, of the Semālee cast, inhabiting Stumbha-teertha, for the salvation of their souls, was erected, and consecrated by the pious Bhuttārucka Shree Heer Veejaya, by his pupils the learned Bhuttārucka Shree Veejaya of Tuppa Guch Confessors of mighty Kings.” The Sable image has impressed in Sanscrit figures, and characters, the date of its dedication, viz. *Savunt 1706 A. D. C. 1651.*) and the names of two Banyans of the Seemālee tribe by whom it was brought thither.

બુદ્ધવો *Bhuddva* or *Burwa*. (Guz.) who live on hires, who are paid by Harlots. Though there be many of the male and female sex too in easy
and

and indeed exalted circumstances in life, amongst these Eastern tribes, who comply with, or connive at, and contribute to the gratification of the lawless lusts of the flesh, it is a truth that no terms in coarse freedom, implicating the same, are more piercing than Bhudva, Cheenal, Kootnee and the like to the feelings of men or of women, who are not shamelessly occupied as one or other in a mercenary view; and it does no honor to the head, or heart of the native of any country, who can be acquainted with such scouted compliancy but by personal obligation, to betray the same and bring down upon their lives the brand of such abominated names.

કાબા *Cāba.* (Guz.) Hindoo Pirates about the Gulph of Cutch.

કાટ્ટી *Cāttee.* (Guz.) Are supposed to be the earliest inhabitants, whose descendants still exist, in the Peninsula of Guzerat called Cattiwar for Kattecawada. They are noted thieves, and marauders generally well mounted.

ચાડીયા *Chādeeo.* (Guz.) *Chādya* (Mar.) A Tell tale, a breeder of strife, informer.

ચાક્ટો *Chākto.* (Guz.) A Sot, habitual drunkard.

ચાકર *Chakur.* (Guz.) Servant. Etymologists, after their fancies, make the meaning of this word menial, submissive, useful, or dependent; certainly there is no independence in the present state of humanity, but, independent if possible of the Metaphysical and abstract, a person not pretending to profundity in either, may be permitted to say that those who well endeavour to do what is desired, or expected of them, deserve, from justice and gratitude, encouragement and protection. In these notes discussions on the institutions, and conduct of European societies, or individuals are not meditated, but it must be obvious that both the one and the other, from their extent, cannot fail of having an immense influence on the interests, and affections of their own emigrant members, and of the Native Indians, those classes more especially which furnish *Chakur-lak*, or Agents in the detail of administering the affairs of Government, and in every man's household. Temporarily entertaining a number of public or of private followers and dismissing them in toto, or raising their allowances and reducing them in part, are painful expedients, admitting all the arguments of economy in their favor.

ચાલ *Chal,* Gait, custom, manner, mode, motion mechanical or metaphorical.

ચામચોરી *Cham Chowree,* Skin-stealing, a robbery so styled in in Guzerat known in other countries under the head of Crim-Con, which is presumed to be more common in this province than in any part of India, whether the criterion be formed from records of Judicial sentences, or from individual observations by Gentlemen of probity. Farmers of districts waive the rigid awards of Hindoo Legislators, or
the

the proofs which Mahomedan indulgence require, against parties prosecuted for reciprocity of libidinous liberties, and uniformly commute the punishment, abated or enhanced, into a money mulct.

ચામડીયા *Chamreea*. Guz. *Chambar* (Mar.) Workers of leather, Tanners.

ચાંચવા *Chanchwa*, Beaked. The people of Guzerat, Cutch, and Scind, who wear a peculiarly large and long pointed Turband, whether Hindoos, or Mahomedans, are so called.

ચંડાલ *Chandal*, Sanscrit, in general use. A low cast or out cast, Hangman, Beheader. In the Dherm Tuttwa, the origin of Chandals is described to be in the offspring of Sooders by Brahmin women, and their descendants are for ever to be held as impure.

ચણા *Channa*. (Guz.) Chanucka Sanscrit, Hirburré (Mar.) a well known food of horses (in appearance something between peas and beans) passes by the Portuguese generic name of Grain, viz. Graó, anglicised Gram. It is little inferior in quality or cost to Thooer, and stable boys are apt to serve themselves to a part out of the poor beasts allowance; to prevent which, a thrifty housewife sees it put into a *tobra* or mouth bag, and spits thereon to make the Hostler loathe and leave it alone.

ઢાપા *Chapa* in Mahratta the same as Guzerattee *Dhád*, A Gang, Bandity, an Ambuscade.

ઢાપણીયા *Chapunneeza*, *Chuppàrà* (Guz.) Stampers or Printers of Cloth. Either of these, or Chapnar would be a proper Synonyme for setters of Types who are designated, at the Bombay Press, *Kumpoos-kurnár*, anglo-ind. What respect and pity would the world own to Composers and Compositors, if half aware of their pains and poverty!

ચારણ *Charn* or *Charon*. In Guzerat, and other northern parts of India, a Sect of Hindoos in manners allied to the Bhatta or Bharotts. They have often large droves of Carriage Cattle, by means of which they carry on distant inland traffic in Grain &c.

ઢેડો ધાડો *Chedo-phadyo*. (Guz.) Tail torn; *Kadee modilee* (Mah.) Cast out and broken; vulgar phrases for the ceremony of divorce described as under by Shiva Bhutt Brahmin of Surat before Dr. D. and approving Colees assembled "Amongst Colees, or other low tribes of Shoodras when husbands and wives cannot agree, the party who wishes to be dissolved from marriage repairs to a tribunal or authority constituted by Government, or to an assembly of the cast saying (if a woman) "I cannot live in harmony with my husband, and am most unhappy; let me therefore be separated from him." Having said this, the Judge or Jury
counsel

counsel her thus "Satisfy your husband, return the jewels &c. which he may have given to you; pay the dues of Government, or of the fraternity, and your knot may be torn, and you may go whither soever your mind leads you."

"If the husband wish to be separated from his wife he prefers a similar request, whereupon the Judge or Judges advise" if you wish to divorce this woman pay the usual duties, and give something to the woman (for food, and raiment, while she remains single, and chaste) and your bands, (symbolized by tails and ends of robes), may be broken."

ଚିପା. ଚପାରା *Cheepá*, or *Cheapara* (Guz.) Bleachers.

ଚିତାରା *Cheetáro*. (Guz.) Painter. The Indians professing this art are only entitled to credit for preparing brilliant colours; their application of them is not always ingenuous.

ଚେଲୋ *Chelo*. (Guz.) A Pupil, disciple, also a slave.

ଚିଙ୍କନୀ *Chinknee*, (Guz.) A Sneezer, snuff. The Brahmins have many excuses for snuff-taking, wrapt up in Sanscrit aphorisms, affirming that, often repeated, it urges and guides the inquisitive contemplative mind.

ଚିପୁଦିଆ *Chipudeea*. (Guz.) Welders of metals, weir makers.

ଚୋକରା *Chokervad*. (Guz.) A Boyish person. Boys assume the grave appearance of manhood very early in India, and, save in their cups, adults rarely return to childish ways.

ଚୋକୁଶି *Chokuffee*. (Guz.) Examiner, Assayer.

ଚୁଦ୍‌ଗୁର *Choodgur*. (Guz.) Makers of Choodas, or bracelets of Ivory and Tortoise-shell for married Hindoo women.

ଚୋପଡ଼ି *Chópeddo*, founded *Chopro*. (Guz.) An Account book.

ଚୋଟୁ *Chowtoo* and *Chók*. (Guz.) Where four (roads) diverge, a square, cross, market place; in Persic *Buzar*,

ଚୁନାରା *Choonára*, (Guz.) People who deal or work in Choonam or Lime, Plasterers. It is generally supposed that saline particles in water, with which Lime is wrought up for plastering, is the cause of dampness and coarseness conspicuous in most side-walls, terraces and cieling, on the west coast of India. Such circumstance may sometimes exist, but does not always; and much is to be attributed to the merits of the Choonara. The Cambayans at Broach give to their works a marble gloss, while the Broachites themselves, with the same materials, fall very far short, in their style of finishing.

ଚପ୍ରା ଚାପ୍ରା *Chuppra* (Hind.) and *Châproo* (Guz.) A roof or hut, the habitations of poor people are necessarily huts, and where want of industry or of encouragement thereto prevails, the houses of the highest even, in such communities, are miserable
to

to behold. Throughout the Mawaffee villages, (on the banks of the Myhee) and in all those where the power of Governments is feared, or their authority evaded, in Guzerat, the natives dwell in wickered cabins supported on slender boughs, and covered with grass and leaves barely enough to inclose their families, and very insufficient security against the effects of sun-shine or the storm. For the sake of realizing small tributes the agents of Revenue, sometimes, or, to put off payment thereof, the people themselves, set fire to these hamlets, which are abandoned instantly by all their inhabitants, man and beast, and forsaken, till one or other party come into terms, or tire of struggle, and cease in the mean time. From many of them a tax called Chuppra-vera is exacted; some say it was introduced by the Mahomedan Government, to defray the expence of erecting sheds for their armed parties stationed amongst them, others that it is of earlier origin. There is certainly no more palpable and proper source of revenue, than a man's dwelling, whilst it is unascertained precisely what besides belongs to him.

𑂔𑂗𑂢 Cowl or Kól, A Persian word which is applied in many ways. Its acceptance in Guzerat is most commonly as an assurance from a superior to an inferior, that no harm shall happen to the latter from trusting himself into the presence of the former. When this is passed in writing, it is called a Cowl. If a verbal intimation to the same effect be made, which, in the opinions of the plain country people, is equally sacred, they then term it *Vuchen* or word (Sanskrit), and ask for it thus "*Vuchin ap*" Give (to me your) word.

𑂔𑂗𑂢 Chor, in all the northern India languages, from the mother Sanscrit word Chowra, signifies a thief, or robber, of every degree, as the Kaller or Coller of Malabar and Coromandel does in the plural number. The predatory Mapillas or Mahomedans of Malabar, who, from the usurpation of Hyder until the overthrow of Tippoo, used to commit excessive ravages in that province, have been brought to alter their habits, by the wisdom and activity of the civil and military powers of the Bombay Government, so that, now, no reflection can egregiously be thrown on the community of that quarter, for invading illicitly, the substance of their neighbours; and it is reasonable to hope, as it is earnestly to be wished, that the salutary views of the same unwearied administration, seconded by the active, and timely endeavours of their agents, in the Company's acquisitions in Guzerat, may be crowned with similar success over tribes of tutored thieves amongst the lower orders of armed Hindoos, whose depredations are often attended with extreme cruelty, and consummate cunning.

𑂔𑂗𑂢 Chotlo Guz: and *Shenda* Mah: the hair tied in a bunch on the back of the head by Indian women, and some young beaux; the interpreter remembers

no single word significative of this mode in modern English. He conceives the Caledonian Cockernony to be its nearest synonyme. It gives a comeliness to the face and therefore those widows, who are forbidden to look on men, cut it off.

The diminutives of the above are चोटली Chotlee, and Shendee, in the said dialects, and शिखर Sheekha in sanscrit, and are the tufts retained on the coronal or occipital scalps of male-Hindoos, and ought constantly to be plaited or knotted as long as they preserve the costume of their cast. If a Hindoo become a Sunyasee, by which he rises nearer to heaven than he was in the order of his natural birth, or if he notoriously become Bhruisht, or apostate, and associate with Christians or Mahomedans, whereby he falls nearer to hell, according to the belief of disciples in such systems, instantly that tuft is to be torn off, clipped or shaved.

ढोवाला Chóvalla. (Guz.) Preparers of lime.

दाई Dace. (Guz.) Soeen (Mah.) Midwife. In the interior, accoucheurs are commonly Hajamnee or Barbers' wives, tho' they are sometimes met with amongst other females. Men are never employed by them, nor iron instruments, in assisting at Parturition, and the aid of Barberines appears seldom to be attended with much exertion till after a favourable presentation, or delivery itself, shall have taken place. For the most part they are perfectly correct in leaving nature to itself till then, and are enjoined to that effect, proverbially "If the bearer hath not strength what can the Dace do?"

धाय Dhav or Dhavun (Guz.) Dace (Mah.) a Wet nurse. The favorites or beauties, wives or mistresses of some of the higher Indian Casts, or wealthy individuals (for anacreontic bosom's sake) and Christian mothers (European) are the only women in India who transfer their infants to the mercenary nipples of Hindoo dames and Mussulmanic. The often delicate health of Ladies who have gone through the most trying circumstances of their nature in a foreign and incongenial clime and the generally happy dispositions of man and woman-kind in their own Country, the latter in this endowed with quick recovery from the Cough and profusion of the lacteal fluid, are facts which strongly argue in favor of employing under the mother's eyes an assistant or substitute suckler. The foster mother ought always to be kindly dealt with; this treatment however is very apt to be interrupted in a house where the mother and deputy do not understand the other's language. Nothing occurs to invite to dwell longer on the subject of the breast than to state one striking circumstance viz. that a Child is not weaned amongst the Native Indians, until it's mothers milk fail by conception, or is forbidden from that or some other cause, although the pett may have long had a free use of its teeth and limbs.

Dakén

सिद्धि *Dākēn.* (Guz. and Mah.) A forcerefs. The unaccountable ailings of animals human or brute is univerfally attributed by the ignorant, rich and poor, of India to the ugly glances, or ill willed of witches; hence, in the Kōlee and Rajpoot communities and domains, are feen many women, who have had fuch reputation raised by conjurers (Buddwa), without their nofes, the cutting off of which is held to deprive them of their dark power and to be a due punifhment for its paff exercife.

सिद्धि *Dakhlā* (Mar.) A Document, manifef, proof.

दल *Dall* (Guz. and Mah.) In two parts, fplit peas, or beans.

दण्ड *Dānn,* (Guz.) Choongum and Changadum (Malabar) Juckat in Mahratta for the Arabic Zuckat, all mean, literally, alms, and were originally donations or exactions, directed to charitable purpofes. But as in many other institutions, the intention of thefe has been perverted and, without relieving or leffening the number of indigent poor, public treafuries are open to receive thefe contributions under the head of Khoofkee, Nakha, Phoorza, Vagheir Vafool (interior tolls, tranfit customs, fea duty &c. collections) in and about the felf fame place, throughout Guzerat, to the great crippling of trade, and fubverfion of the fpirit of enterprize. At Surat feveral imports caufing conftant vexation to the community, and yielding a trifling aggregate to the Coffers of the State, have lately been abolifhed by the Britifh authority.

दण्ड *Dāttineeyo* (Guz.) The trades in England do not furnifh any other title to the trafficker folely in tooth ficks than tooth brush maker.

दाक *Dauk.* (Guz.) from *Drawk* (Sans.) Poft, exprefs. The letter mails, before the decline of the Mogul Government in Guzerat, are faid to have been admirably conducted in view to velocity, and fecurity. Their couriers then were ftationed at each or every other village on the high roads, felected from the local armed inhabitants; now, aliens from Marwar, and a few Mahrattas are engaged to carry all the way packets from this province to diftant places, lofing time, and facrificing their healths. The daily poft eftablifhment in Myfore and latterly in Malabar (Ungil) appears to facilitate the correffpondence of private friends, to render expenfive extra expreffes on the public fervice feldom neceffary, and ufefully to employ many of thofe who would elfe rob, or beg, or burthen their induftrious neighbours.

देव *Derhoo.* (Guz.) A Temple, from Devārahoo, the divine refidence, or, according to Proteftants and Deifts the abode of idols. Europeans and Mahomedans pronounce the fanfcrit word Devalaya (fignifying literally the houfe of God) Dewul and Devil.

३२११५ *Desaee* or *Desoy*. (Guz.) *Deshmookh* (Mah.) They mean, in both languages, local Chiefs; and are found amongst the higher Hindoo Casts. There are generally some of their family employed in the civil departments of the state. They inherit Lands, and money perquisites, which all the members of their houses partake of. But the person in the Ameenat, and assessing and awarding, has a distinct *Dustoor* or perquisite amounting at an average to two per Cent of *Jum-mabundee* or grand land tax, sometimes to ten even, and upwards.

दीवालीया *Deevaleeo*. (Guz.) A Bankrupt, literally who hath lighted up. It is the custom of this country when a Merchant finds himself failing, or failed, to set up a blazing lamp in his house, shop, or office, and abscond therefrom for sometime until his creditors are satisfied by a disclosure of accounts or dividend of assets. Until set at ease by a committee of creditors, or by commission of Bankruptcy, these tottering traders do not tie the Putka or loin cloth in the usual stile of fashion, the tails not being now pendent, but tucked in with the waist. It has been remarked that merchants in India who have thus declared their dearth of means, or doubts, gain the confidence of people and thrive after; and some men, it is affirmed, set up a light to see their luck.

३२११५ *Devee* and *Mattá* or *Kaka-bullea* are Mahratta and Guzerat modes of signifying the existence or eruption of small pox. The first is no more than the name of the female Demone of Hindoo mythology who inflicts disease on mortals, while the second declares the effervescence of her wrath. How many human creatures are carried off in hot climates, numbers of our nation stationed, or sojourning where, and when the contagion of variola spread over the sable swarms, have witnessed. The disease is more unequivocally and extensively known by the term *Seetilla*. The Malabars call it *Vasoorée*. Persons seized with the small pox are usually shut up in confined apartments, all over this coast (except in Malabar proper, where they are exposed in wildernesses) until they die or wholly recover.

Wherever the English were settled in India, their medical Gentlemen, before the introduction of vaccina gladly, and gratuitously gave to their native neighbours the benefit of variolar inoculation, when the confluent disease approached and threatening the lives of little flocks their Kinsmens care, and confidence in the pure benevolence of our countrymen, prevailed over their prejudices, which have on other occasions carried the operation of puncturing the skin to convert the soul to Christianity!

Since the importation of vaccine virus in 1802, via Bussora, at Bombay, the British Governments in Asia have taken great pains to preserve and diffuse this mild instrument of salvation, while the Governors with other individual eastern emigrants,

Grants, have manifested their admiration of, and made numerous nations around acquainted with its discoverer, Doctor Jenner, of Gloucester.

५१५ *Dhád.* (Guz.) by this is understood a commotion or band of robbers or disturbers of the peace. It is astonishing what numbers of armed men still perambulate certain territories, otherwise well organized, in Guzerat. Previous to the entire administration of the affairs of the Government of Surat being vested in the English Company, Europeans and Native Inhabitants of that City were often threatened and maltreated in sight of its walls, and sometimes in its very streets, by daring *Dháds*, self instituted, and insolent servants of divided authorities.

५१६ *Dhadee.* (Guz.) Bard, Singer.

६५१ *Dheda.* The Dheras of Guzerat (similar to the race of Mhar in the Deccan and Pariar of Malabar) do, or ought to carry filth of every description out of villages, and roads, and from their immediate vicinity. They scrape bare the bones of such animals as die within their limits, and share out every bit of the flesh which they cook variously and feed upon. Having separated the hide from the beast, it is bought, by the *Mangs* or *Vulganea*, for one, two, or three Rupees. For these profits and certain privileges, such as the free usufruct of one or two acres of land, the Dheras are obliged, by the immemorial usage of the country, to serve the *Sirkar*, (State) strangers, and travellers, and to carry their baggage to the next village. The common shore-men amongst them are called *Bhungeea* in the provincial tongue. The slavish degree, in which they obtain amongst the community and admit themselves, save when their senses are drowned in intoxication, generally deters them from attempting any action open or bold, whether it be meritorious or vile, but, like other deluded fellow creatures, dreaming of impunity, they sometimes in secret design, and execute damnable mischiefs to pall their abominable appetites. Europeans have often to lament their hen roosts widowed through the administrations of Horse-keepers, and Lamplighters, of this foul family. At Jumbooseer, in January 1806, a Dhera, of the village of Devilla, was blown from a gun, for having been guilty of poisoning a number of bullocks, and black Cattle, for the sake of their Moordán and Chamra (Carcases and Skins.)

The appearance of these people employed about the persons of European Officers excite ideas of filthiness which does not belong to Europeans of consideration in India. See *Halalkhore*.

६५१५ *Dillál* or *Delal* (Guz.) Agent, Broker. These are mostly Banyans.

६५११२ *Dilnár.* (Guz. and Mah.) Common gender, a Miller or Grinder. Every house holder in these regions has his own millstones, and any member of the family

family can make meal at all times. These stones are called *Ghuntee* (Guz.) *Játta*, (Mah.) and *Chuckee*, (Hind.) No ship that sails, intending to entertain its passengers or crew on soft Tommy, or bread baked aboard, should be without one of them, if weevils can be kept away. The flour of old wheat made when occasion calls for its consumption will be found fresh, while that long kept is well known to be the reverse. Heavier machinery driven by water or by wind is not known in these parts.

६२०७ The Tailors named *Perfically Dirjee*, and *Soee* in the dialect of Guzerat, or *Merace* and *Seepee* or *Simpee* (Snips) in the Mahratta, are chiefly Hindoos. Their wages is from four to eight annás a day. Their air and gait is as marked as the stolen squint, and swing of blades of the Scissor in Europe. Their cloths are generally ragged, and dirty. They are much addicted to drinking spirits, and to quarrelling with their wives, who are generally better looking than other women in their scale of society. Mal. *Toonakarín*.

६२५१८ *Dirván*. (Pers.) Gate or Door-keeper, Porter. Mal. *Kavakarín*.

६१०१ *Dhobee*. (Guz.) Washerman. The Hindoo washermen are held to be so cruel, for the numerous deaths that must arrive to animalculæ in the process of washing, that they are set down amongst the seven excluded professions. Mal. *Vannan*.

६१०११ *Donga*. (Guz.) A Tribe of Colces; this name is well known north of the river Myhee, as that of Doobla is south of it. Donga signifies strictly disturbance, and these often cause a great deal on high roads, and in the open day, which indications of daring disposition, and determined bad habits render the owner of them of more stern judicial vengeance than an accidental timid town thief.

६५१२१५१ *Doobashceco*. (Guz.) This term is so orthographically similar that it might be deduced from the same roots that constitute a Doobash in Bombay and Madras, where, the Doobashes being employed between Europeans and Indians, etymologists would readily, and perhaps rightly, conclude the word to be a corruption of the sanscrit *Dweebáshee* i. e. "Knowing two languages." But a Doobashceco in Guzerat is viewed as an evil spirit, who, by telling lies, sets people by the ears, and their mediation is ever scorned, when their character is suspected, by parties already in strife. Its etymology here, therefore, is either the foregoing metaphorically double tongued, or from the sanscrit *doosht*, in composition contracted *Doo bad*, and *basha* language; eeyo, or eco, after the Palatial sh, being the mode of making the agent noun in Guzerat.

६५५१ *Doobla*. (Guz.) A branch of the Bheel or Colee tribes, is so named a-

bout

bout Surat. They are characterized as sanguinary and treacherous. Doobla is a contraction of Doo, Door, or Dooshbull, implying fell violence.

डुंदालो *Doondalo*. (Guz.) Big-bellied. This name often attaches to men who are not otherwise fat, or if he be and his paunch prominent, he is distinctly described a *Kutho Doondalo*.

दोर्दावलो *Dordawallo*. (Guz.) A Rope maker.

डुग्गुर *Dubgur*. (Guz.) A cast in the scale of Dheras in Guzerat. They are also called *Kalpa*, or Skinners. Their principal employment is making drums. These dealers in the blood and hides of brutes are of the seven sects excluded from association with the higher Hindoos, and forbidden to approach them.

डोशु.डोशु *Doso. Dosee*. (Guz.) and *Mhättara Mhattaree* (Mahr.) An old man, and his mate. It is surprizing to see how patiently a woman (*Bayedee*) in Guzerat hears herself called Dosee, although she may in truth be yet young. These dames, however, happily appear to think little about their own youth or beauty, or the estimation of either by others, after they have become mothers. The Mahratta Byes (Ladies) on the contrary can scarcely bear, at any age, to be addressed Mhättaree. Mal. Kelavin Keluttee.

दुंड-फ्रूवे *Dund-froove* or *furoy*; By this union of Sanscrit, and Persian the Magistrates, and people of Guzerat comprehend the levying of fines. When it is considered, that the principal Governments, and their Officers, in Guzerat possess power absolutely sufficient for all the purposes of administration, it is impossible to divest the mind of a lively apprehension, that the almost indiscriminate practice of recourse to pecuniary mulcts has retarded progress, hitherto, towards reforming the morals of the mischievous parts of these communities. There are a crowd of medium cases, wherein it's application may be attended with the happiest advantages, but inflicted on the unoffending and worst offenders alike, it is, in the one instance severe, and in the other, ridiculous.

It is pleasing to witness a decrease in the number of violent deaths and robberies about Surat and Broach, since these settlements and their dependencies have fallen under the British Government. There, delinquents being punished personally, the idea of interest and power of wealth is dying away amongst those that are rich, and whose moral conduct must ever be the example of the poor.

धुंदरो *Dhundero*. (Guz.) A Crier, who beats a Dhondee or little drum and proclaims the orders of Magistrates. These Criers, as bellmen in other countries, are much disposed to humour, and sometimes exceed their duties, as happened at Broach in August 1806, on the occasion of proposing to the citizens to dine out of town, agreeably to former custom, and pray for rain. The Dhundéro wag
without

without any authority declared that whosoever, after his intimation, staid at home, should be fined “fawa Rupeeyo (Rs. $1\frac{1}{4}$); the innocent consequence of which was, a more general assemblage of the playful old and young of both sexes.

धुलधोय्या *Dhooldhoyo*, Dust-washer, and *Jjaro* Sifter. (Guz.) By these names are known persons who collect the dust and rubbish from the surface of streets, or sweepings of the shops of Coiners, and workers in metals, and wash, or sift them for the sake of valuable atoms contained therein. This mode of subsistence is apparently a pitiful one, yet those who live by it, in many places, agree to pay acknowledgements to Governments, and to Goldsmiths, and others respectively, for the privileges. After falls of rain it is common to see many old men, and young ones where no interdict exists, looking out for what may have fallen in frequented roads.

डंकवालो *Dunkavallo*. (Guz.) Drummer on horseback.

डूमाली *Doomal* or *Doomalee*. (Sans. *Droomalee*). A row of trees, shelter, sustenance, property set apart; when this term is prefixed to *Gam* it means, in the Guikwar parts of Guzerat at least, a village assigned to the maintenance of an individual or branch of a family, and is resumable at will. It is apprehended that assignees possess or practice too general powers over the tenants of these temporary alienations, such as raising the rents above the amount for which they are avowedly vested with the premises, and refusing to the superior authority in the rest of the district a cognizance of strife and crimes held and committed within these Doomalees.

दोसवां-नीया *Dossee-Vaneeya*. (Guz.) Dealers in cloths of the Banian cast.

डुमरी *Dummirree*. (Guz.) Boaster, Pretender.

दुस्तखत *Dust-Khutt* (Pers.) Hand writing.

इनम *Eenam*. (Pers.) A gift. Enam-Gams are Villages given by sovereigns, or their ministers, in perpetuity to faithful servants or to favorites. The right acquired by those endowed with such scattered estates is the product of the soil, or a proportion from the actual cultivators thereof; altho' the state may cease to derive any pecuniary benefit, it reserves, and exercises, if it regard the public peace and ease, a judicial power in civil suits, and prerogative of punishing criminals thereon.

एकीडो *Ekiddo* the sign of one, १ a figure uniformly prefixed to the signatures of Hindoo men in Guzerat, and if they cannot write their name this mark stands for it; females draw a *Satheeo*.

फार्गुतती *Farguttee* for *Farigh-Khuttee* (Arab.) Acquittance note.

Fir-firmas

ଫିରଫିରମାଶି *Fir-firmas*. (Mah. and Guz.) Corruptions of the Persic *Firmaesh*, a mandate; a right exercised by farmers of Revenue to exact labour, and contributions from the people within their districts without equivalent, or reward.

ଗାଡ଼ିଆନ *Gadeevan*. (Guz.) Charioteer, Carter.

ଗାଲ *Gál*. (Guz.) What issues from the throat, undigested language, aspersions. When a friend ventures to let fly attributes which the person addressed has no right to, or reason to be vain of, it may pass for satire, joke or quiz; and the free spoken, though frequently the most irritable, should suffer to be paid in his own coin. The interpretation of their application, however, by a sworn enemy, by a jealous equal, or by a proud superior, alters the case, and when debasing epithets are retorted, the temper of the parties is no longer dubious. This species of reciprocal abuse is termed ଗାଲବେଲ *Gál-bel*. See *Loocho*.

ଘରେନିଆ *Ghréneeya*, (Guz.) *Gáhán*, (Mah.) and *Gheervec* (Pers.) *Panneyum* and *Kanum*, (Mal). Are names by which mortgage and pawn are signified. The nature of the one and the other is notorious in ordinary jobbings. But the rapacity of monied men, who occasionally oblige the bearers of Tax burthens, or Sharers in the soil, with an advance of Cash, is scarcely credible. A Raja or a Grafia, a Brahmin or a Banyan gets as Interest of his loan lumps of land rated at two Rupees each, while they yield five, six, eight nett, or even ten. The envy of the late owner soon becomes natural; his vanity at a wedding, or the avarice of a farmer of taxes, may have pushed him to pledge his property. He resumes the usufruct of his stake, and withholds the interest, with which the principal has been repaid out of the pledged fund, over and over again. Yet the deed is with the mortgagée and so is a semblance of right. Years elapse; his claim accumulates. The mortgager has no money, and he has hitherto dreaded the Adawlet (Court of justice) as much as his Creditor, to whom at last politically constrained to assent to an appearance of purchase, he signs a deed of sale and parts for ever with the apple of his eye, which the possession of land with every man of family, and of fine feeling, or common sense, must be likened to.

ଗୁଭାନ୍ନ *Gubhann*. (Guz.) A fine mould or clay, of which alone the walls of houses are built in the lesser villages.

ଗୁଲ୍‌କାରା *Gulleara*. (Guz.) Dyers in blue.

ଗୁଲ୍‌ଲେ *Gullee*. (Guz.) Foot-path, narrow street.

ଗୁନ୍ନଟ *Gunnot*, (Guz.) A temporary lease which Patells, Factors, or proprietors of land, give to cultivators, expressly stating the space, name and situation thereof, as well as the amount of the rent. The simple exhibition of this deed, and evidence

dence of its infringement, will at all times confound extortioners in a court of justice, and be a shield to the petty tenant or cultivator, of whose hardships, however, as induced by breach of engagement, more exists in imagination than in fact.

ગંડીયા *Guntceo.* (Guz.) An Abstracter of bundles, or parcels, a pickpocket.

ગામ *Gam.* (Guz.) *Gav.* (Mah.) A town or Village. The Rustics in Guzerat call their villages Gamidoo or Gamroo. Hence the townsmen, in allusion to the colloquial liberties of the peasantry, with the letters and their sounds, call their differing mode of employing them *Gamreeabolee*, or what the villagers speak. It is learnt from the nurses arms or from illiterate neighbours, and may be rendered in English, mother tongue, vulgar or common colloquial, in contradistinction to the school, or script language. For the sake of security in Guzerat, the great body of its Inhabitants do not live in sequestered single houses, but in assemblages of them together. In Malabar on the contrary every Hindoo family has a distinct or distant dwelling.

ઘાંડી *Ghandee.* (Guz.) An Apothecary, vender of aromatics, a perfumer. This title is not hereditary, but professional, and Mussulmans, Parsees, Hindoos, and Christians are found dealing out drugs.

ગાંડીયા ગુજરાત *Gandee Guzerat! Aghé Laat, Peeche Baat.* In all adages there is some truth, and extensive credit is accorded to this, that “the Guzerattees are scoundrels, and should be kicked before they are begged.” They are held as evasive and inhospitable; but in justice to a people so prized, the disposition and conduct of Mahomedans amongst them should be examined, to ascertain whether a counter apothegm is not equally applicable to them, the authors of the cause, and of this coarse rhyme.

ગાંડીયા *Gareoda.* (Guz.) The Goeroos, Preceptors or Priests of the Dheras. They dress and devour *Moordan* or carrion as the Dheras do. Their only separate duties appear to be the performing of marriages and funeral rites. Their knowledge of the Hindoo Mythology is very limited. They dare not read the *veds*, and they do not learn the sacred tongue or sancrit. They have the short and essential ends, however, of long stories from the Poorans, or ancient histories, transcribed in Pracrit, or vernacular idiom, on rolls of paper, which are bedaubed with rude figures of the Heroes in Ramayena, by the exhibition of which, and muttering thereon, they make their believers hope for remission of pain (which limits their ideas of blifs) and command their veneration.

ઘાંડી *Ghanchee.* (Guz.) *Teelee* (Mah.) They express oil for eating and for burning.

ઘાસદાન *Ghas Dàn*, literally Grass and Grain; perhaps in the beginning of armies campaigning, a right exercised by commanders of foraging and feeding their followers gratis, than which, a more elaborate definition may not convey the modern mode and title much more clearly to the intelligence of a person not already acquainted in some degree therewith. The articles in kind are still forced, where practicable, as well as the cash commutation, into which the precedent has glided. It is a maxim amongst all nations, that "armies cannot march without causing, more or less molestation in the territories which they traverse." Nothing can be more true where troops are taught this lesson, which is to be looked upon as a fundamental one in the Policy of the Mahrattas, since we find them, in prosecution of this demand, besieging places, before which they accidentally come, whether situated within their own domains, in the tributary-ships of other Mahratta chiefs, or in territories ceded in perpetuity to their friends and allies. The Peshwa's and Guikwar's subjects in Guzerat, dwelling in places of difficult access, or of easy outlets who have not yet subscribed to the right of search or scrutiny of their funds are charged with a fixed annual assess called Jummabundy, and answerable for another sum, on the appearance of armed force making mulookgeery, or sweeping the country, called Ghás Dhán. The yearly amount of this too is pretended to be fixed, but a slight pretence serves for its fluctuation, and, if it is not convenient to call for it at stated periods, arrears accumulated are demanded flap dash.

ઘાટ *Ghaut*. (Mah. and Guz.) A passage, a road over mountains or ferry of a river.

ઘી *Ghee*. (Guz.) *Toop* (Mah.) Clarified butter.

ઘેલો *Ghelo*. (Guz.) A madman. It is frequently applied as a nick name. But the serious application of all scoffing epithets should be carefully avoided since they may intrinsically carry allusions, as Gando, not to be interpreted.

ઘરેણાં *Ghrénna*. Ornaments or Jewels for male or females are so called by the Guzerattees, who are very fond of wearing them, and almost universally indulge the passion. Poverty and vanity have often on this account, recourse to dishonesty, unless they will put up with false diamonds, mock pearls or gilt and plated rings and bracelets, or brazen in their different degrees down to the Dhêrees.

The Mahrattas name their ornaments generically *Nug*.

Many holders of showy ornaments let them out for a night or a month and make considerable profits thereby.

ગોચર *Gochir* and *Gowchirn*, (Guz. and Sans.) Broken and bad ground yielding but a scanty subsistence for the Cow and Goat kind. It is the interest of Indian

Proprietors

Proprietors or Peasants while cultivation is loaded with assessment to dispose of as much as possible of surface, *by statement*, in Gochir or pasture.

गौरी गौसाँ Gosaes or Gossain, a corruption of the Sanscrit *Goswamee*, Lord of the Cow, protector of Cattle. They adore Maha Deva or Sheeva mounted on a white bull. In other respects they approach the Veiragees.

गौवाल्ल गोवले Gowaleeo (Guz.) and Gowlee or Goorkeea, (Mah.) Are the names of a Cowherd. Both are corruptions of the Sanscrit compound *Gopal* and *Gorékshuk*, Protectors, or Keepers of the Cow.

ગ્રાસીયો Grasyo. (Guz.) Nominative singular of *Grasia*, or *Grassias* a set of subjects in Guzerat, who have been supposed to give trouble to all the Ruling powers and loyal subjects for ages past, a circumstance which may apologize for condensing the accounts that are told most meriting belief about them, in the following manner,

ગ્રાસી Gras or Grass is a Sanscrit word meaning a mouthful from the root *grus* (*ādine*) i. e. to swallow, take in literally, and *Grassia* personified, according to the genius of the Guzerat language, implies one who enjoys the means of subsistence by feoffs in lands, or fixed taxes on whole Villages.

A few Englishmen and Mahomedan Indians, deduce the title from the compound word *Ghyr-rah* or *raste*, irregular, which is the modern moral attribute of many of them; but why cross the Attock for its history? while others say, though it can scarcely be supposed with seriousness, that they take the name from having been brought to that pitiful posture, in presence of their princes, which exhibits a penitent, or suppliant with a wisp of *Ghass*, grass or straw between his teeth.

These *Grassias*, by their humble tenants, and the peasantry of the Country, although they deem not the appellation of *Grassia* disrespectful, are styled *Thakore*, which signifies a superior, Chief, the Lord of heaven, or a Lord on earth. Those who, in the eyes of external relations, have attained to considerable influence are denominated *Rajas*, such as those of *Rajpeepla*, *Bownugur*, and *Ahmode*; that name being taken from the Sanscrit language, and employed with a similar import in this, as well as in other vernaculars. They, in conversation with Foreigners, call themselves *Jemidars*, (*Zemeen-dars*) and are more indisputably proprietors of soil than those cultivating, or keeping account of Government Revenue lands, as *Patells*, *Desoys*, and *Muzmoodars* who take this title. Amongst the inhabitants on Myhee's, banks named *Mawassie*, from the position of their abode, and many more so styled by the *Baroda Mahrattas*, who do not live near it, but may be incorporated for reputed refractoriness of character, there are many *Grassias*. On the rugged margins of all rivers in the Province of Guzerat swarms

of Grassias reside in a kind of independence, and over the Peninsula called Cat-tiwar. Offenders from the adjacent Champaigns flee to their haunts for refuge, which they are sure to find; and all such are confounded with Grassias, Cattees, Colees, Bheels, and Mawaffies.

The residences of the most considerable Grassias, bordering on the Jurisdiction of Broach, are Rajpeepla south and Mandwa north of the Nerbudda; Miagam and Ahmode, between that stream and the Myhee; and Mandavee on the Tapee.

The origin of each description of Grassia is understood to have happened at different distant periods, under such circumstances as lead to divisions in the soil, and lay the bases of families and of fortunes, in all countries.

It is the common belief, that Guzerat was in the beginning, peopled by those rude races, which yet abound therein, of Colees, Bheels, and other branching brethren of the lower cast Hindoo.

What was the aboriginal form of the Bheel and Colee constitutions, or how matters were administered at home and armies acted abroad no document authentic is supposed to record. In Rajpeepla, the Rajpoot successor to the Rawje or Government is still formally invested by one of the family of a Bheel, called Koobhél or Kootel descended of its early Chiefs, with sovereign authority; and something similar happens at the installation of almost every modern Indian Governor.

Adopting Colees and Bheels as the original Guzerattees, and the belief that no nation, unless completely crushed, or agreeably indemnified by Invaders, can cease to preserve a share in the sources of temporal benefit, and in the luxury of patronizing kindred and countrymen, the consequence of their retaining considerable rights, and territories, could not be done away, during the dynasties of Rajpoots, from the North, the first conquerors and Kings of any consequence in this province, of whose subsequent reigns confused accounts are colloquially agitated, as well as in the poet's song.

After the Rajpoots came to rule, and while they acknowledged a Prince paramount, whose Court was held at Anhulvada, (called Narwalla, or Puttun in the Maps) on the northern frontier of Guzerat; from the time that they acceded to, until they were driven from the supreme Government of it, royal relatives and chosen subjects received in charge towns, and villages to govern, and to support their ranks, at the will of their senior and superior the reigning Paramount; feudal services, of course, were understood, tho' neither stipulations to that effect, nor lettered vouchers to the gift did pass expressly; an omission in itself marking the relative states of arbitrary sway, and servile vassalage.

The surnames of many Rajpoot Grassias now in being, bespeak the stock from
which

which they sprung of Chowra, Soolunkee and Vagheela, the three dynasties which revolutions placed on the Puttun throne; and wherever their Progenitors meet, amongst themselves, as well as with the Rhatores, Permars, and others, such as Chohan, and Jadow, and a long string more, who were Lords of less degree, a clanish feeling unites them to one another in recognizing Kin, and the exaggerated exploits of old.

The same spirit is strong amongst the Cooley cast, with whom the Rajpoots, assimilated in resistance to the future Invaders of their native land, maintained a greater intimacy than they trusted themselves with indulging other classes in, after their own overthrow.

The repeated visits of Mehmood Ghinavee into the western shore of India, in the eleventh century of the Christian Æra, the deposition of the Rajpoot royalty at Puttun, the defection of Guzerat thereafter from the India Mahomedan Emperors, and conduct of the independent Princes at Ahmedabad, descended of a Kshitree, or Khutree Hindoo converted to Islamism, do not appear to have occasioned a lasting organized alteration in the political state of this part of the country, and still less on the morals of its people, until the reigns of Ahmed founder of the City, and of Sultaun Mèhmood a succeeding Mahomedan Prince of Ahmedabad, which last having captured the *two forts* of Pawangur and Joonagur, in the fifteenth Christian age, was renowned *Beguda* or *Begra*.

Ahmed is said to have taken a half or three fourths of the soil from the ancient proprietors, or intended to take as much as he could, while Mehmood no less ambitious and successful in war for dominion, with more zeal for the extension of the religion prescribed by the Koran, left in possession entire or in part, their paternal property those Chiefs, who, when subjected to his power, submitted to circumcision, and the ways of Mussulmans, and, to seal the friendship, by a chain of interest and consanguinity with such, introduced their daughters into his Haram, or nuptial couch, and caused their intermarrying with his own, or the children of his grandees, and cadets of the royal house. The distinctive local appellation of proselytes thus brought about, by Mèhmood Bègra, continued even now to their descendants, is Mole-islam locally conceived to be indicative of their having become Moslems at a late period. Their dress is still Hindooish but their food partakes of what to Hindoos is forbidden. The Raja of Ahmode assuming an ancient Hindoo title of Majesty viz. Ranah-Abe-Sing formerly of Joonagur, and RuttenSing of Bhenfley whose family, he proudly declares, once possessed the Lordship of this place, and Sudba Chief of the Swár, no less nobly descended, now in the Government Stables of Broach, a trusty horse-man, are of this description. It is
said

said that Mehmood Begra gifted certain Seyds with Gras, and his successors, on a larger scale, endowed Nabobs and Jageerdars; dignities, which have, at different times, been conferred since Aurengzebe died, in the beginning of the 18th Christian century, by the delegates of Dehly, and self appointed Governors at Ahmedabad, with the countenance of the conquering Mahrattas in the days of Pillajee, and Damajee Row Gaikwars, and of the Peshwas. But to return to the lesser Syed-Mussulman Grassias, they are looked upon, undisputedly, as the latest who have acquired this title, and the advantages attending it, in the district of Broach, pending and subsequent to the reign of Mehmood Begra.

From that period, only, the several sects of Islam appear to have obtained any considerable footing in the premises, and thence forward, down to the first conquest of Broach in 1772 by the English, they were uniformly preferred by the arbitrary and bigotted Mussulmans, who were managers, or masters, on the spot; whilst often times, the Hindoos, were harassed by active and passive persecution; an effect which partiality leaves to be acutely felt, on the other side, in the imaginations of subordinate mankind.

Tradition, it is true, on the tongues of all classes, gratefully singles out the exception of the Imperial Akbar's reign. But this was only a short season of indulgence and of hope to his lately subjugated people of Guzerat; for down to his fourth generation, when the Mahrattas became masters of Guzerat, dissoluteness, weakness and misfortunes, intrigue and civil war marked the characters and times. It is enough for the present to presume, from the context of passages in the History of the great King's life by Abul Fazel, and of conditional conduct prescribed to his agents, by Todur the Chief of them, that Grassias were specifically recognized, and their distinct sources of revenue functioned, though neither their quantum, nor ratio may now appear, on records accessible to fleeting officers.

The Grassias have been shewn to be of different sects, Casts, or families viz. 1st Colees, and their Collaterals; 2d Rajpoots; 3d Syed Mussulmans 4th Mole-Islams, or modern Mahomedans.

There are, besides, many orders who enjoy the free usufruct of lands, and permanent emoluments from villages; but those only, who are of the four aforesaid warlike tribes, seem entitled, by prescriptive custom, hence too attaching to their followers, to be called Grassias.

It has been usual to maintain, as no such documents seem forthcoming, that the rights of the Grassias are not supported by Sunnuds, or title deeds; these allude to acquisitions by inheritance from ancestors lost in time; for otherwise there are modern transactions with obligations interchanged which constitute a Grassia by name, and, in their very nature, render him an eternal Creditor, or owner, by occupancy, or claim of transfer.

Thus

Thus any Cadet of a powerful family may become a Grafia, fraught with voucher of ordination, by exercising the guardianship of a new village at the invitation of those who have the right to cultivate the waste fields, upon which it is to be erected. And nextly, lands may be alienated wilfully from the state by the cultivators or Factors upon them, for sums of money borrowed to liquidate the demands of that Government, or to discharge other debts in the most formal manner, to people who have the full option of entering on possession personally, or by proxy.

It is often truly asserted that Grassias have, in times of trouble, extorted grants of land from its cultivators, and managers, in lieu of fixed money contributions, and in larger quantities yielding revenue; nor has the practice been rare of converting acts of mortgage into deeds of sale, by money lending Grassias, and others refusing to restore mortgaged lands, on the offer of repayment of the principal sum, which is too frequently a trifle compared with the value of the deposit, to redeem them, but, these encroachments arise out of a state of Government, and individual dispositions as blameable as any which the Grassias possess.

We are now arrived at a period when the mutual obligations of the governing and governed in Guzerat become interesting indeed to both parties, and their partisans, and it is consoling to take leave of them with a persuasion that the condition of those under the influence of British Justice is improving steadily.

हात *Haat*. (Guz.) A small shop.

हदेयू *Hadeeyoo*. (Guz.) Belonging to bones, a reparation for the loss of life. Thus, if a Patell, or dependant, resisting the unjust demands of a Grafia, be murdered, the remaining Patells vote the usufruct of from two to ten acres of land to the descendants of the deceased, and transfer possession, *with or without writing*, for ever. It has also been customary, for these heretofore unprotected people, to compromise quarrels, wherein they had happened to kill an aggressor, by conferring Hadeeyoo upon his heirs. Hence are found alienations, under this head, of the public property in almost every hamlet.

हाजम *Hajam*. (Pers.) *Navee*. (Guz.) Barber. They are usually Hindoos. Besides shaving mens heads, and beards, and doing other little businesses, Barbers, in Guzerat, and all over India, as formerly in many parts of Europe, let blood and apply the Cautery (Chikitsa Rakshus or Curatives of monsters) to people suffering under disease. In truth, they perform the lesser chirurgical operations very nicely. These people here often mangle their own bodies from an idea of wreaking vengeance on their enemies.

As Shavers they have easy hands and give an edge to their razors, upon a piece
of

of half tanned buffaloe hide, as fine as any strops can yield. Village Barbers are also torch-bearers, and useful to travellers in the night, or *ought to be*, as they are *passaited* or provided for, at the public expence. They are there called Valen, Raat &c. In habits of intoxication they even excel Dirjees or Tailleurs. Their women are the midwives of the Natives, and often lend acceptable aid to European females, and to medical agents.

हवालदार *Havaldar*. (Pers.) Holder in charge. In the English service a non-commissioned native Officer of the rank of Serjeant is so called. The Mahrattas call the Commandants of their forts Havaldars. In Guzerat the demi-civil characters under this title, and *Malzuptee*, are confined to keeping villages in order, and corn in the yards attached; and there, if order depend upon their presence, they may be useful, but, as remarked concerning *Metas*, if that object can be preserved without them, they should not be billeted upon the peaceful people, whom instead of protecting, and pleasing, they absolutely oppress. By perquisites of office, and opportunities in the district of Broach, they all together take money, meat, and the means of clothing (*moottee moottee*, many many handfuls of grain and of cotton) more than is generally imagined. An old Inhabitant thereof volunteers to give to Government Rs. 25,000 annually, expressly for a farm of these three Offices over 162 villages, in other words for the monopoly of making 486 such petty Officers.

हलालखोर *Halalkhores* or *Hullalkhores* for Haramkores, (Pers.) Eaters of carrion, or the flesh of animals dying unbled, are called Bungheea in Guzerat, to which soil they seem exclusively to belong, or to have sprung, since, to the southward, there are none of them, except in large towns imported from the north. In Guzerat, besides performing the dirtiest offices, the Bungheecas are employed as Porters like the Dheras, and being under the orders of the Patells, are generally, also, appointed by them to guard, in the night, their grain in separate heaps, when brought from the fields to clean close by their villages, in fenced ground called Kullies. See *Dheras*.

हीजिदो *Heejiddo*. (Guz.) Born impotent. They are called likewise *Pavee* and *Patiddo*.

हेतानू *Hétánoo*. (Guz.) Down, a level in town, or in country.

हीन्दू *Hindoo*. This word in the Persian language signifies black, blacky or blue. In these parts it is employed by Foreigners to distinguish the aboriginal Indians or the followers of Bruhma and of Boodh &c. from Jews, Christians, and Mahomedans or Mussulmans.

होजत *Hojet*. Is an account of charge and discharge between a Proprietor or Factor of a landed estate and its Tenants or Cultivators; or, in the language of Merchants, an annual account current.

हुण्डीयामुन *Hoondeeyamun.* (Guz.) Charge on bill of exchange, or expence of transporting treasure.

हुमाल *Hummaul.* (Pers.) *Bhooe* (Guz.) Palankeen bearers are Hindoos. Their acknowledged hire in Guzerat is Rupees seven and half monthly, in Quarters, each, or Rs. 30 to an ordinary set of four, and two annas for provision daily when they go abroad; but they often oblige sick and strangers to pay for a lift, or short trip, at a much higher rate, and seldom will start without a dozen conjoined to carry one Palankeen, or Dooley.

हुथ्यार *Huthyar.* What is used by the hand; a weapon or instrument of any kind for war, or other work. In the former acceptation, Huthyar comprehends the Sanscrit *Shustra*, or that which is wielded, such as a sword or battle axe, and *astra* or the missile, as a ball from a Gun, or arrow from a bow. The term Huthyar-bund is as current in Guzerat as the custom obtains, in some communities, of many going armed, and is especially applied to people not in the employ of Governments. Would it were a mere emblem of vanity and innocently indulged, but that is unlikely, while the imagination of man is irritable, and means of fatal violence lie ready in his hands.

It is notorious that almost all murders committed in this country are by weapons purposely shaped for measures of offence, and impelled by those half martial characters which are accustomed to wear them. Such events may hereafter suggest the propriety of employing for the credit of Government, and security of its subjects, those amongst them that are found in arms, or divesting them thereof. The disarming of the idle Gladiators in Guzerat, where neither fire arms, nor places of ambush are numerous, would be easily effected, compared to the same undertaking in Malabar, and many other countries; nor could a question remain of the desirableness of doing so, especially if all the legal authorities were concentrated in and agitated by one great and just power, served by tractable, and honest agents in the administrative detail.

जाण *Jaan.* (Guz. and Mah.) Loss, damage, division; also a marriage party.

जादो *Jádo* and *Jáda.* (mas. Guz. and Mah.) Thick, gross, fat.

जागहेर *Jágheer* (Pers.) An occupancy of land, commonly allowed for the consideration of certain services. The quantity appropriated under this title is greater than in ordinary *Eenams* or *Doomalees*. The duration of the grant or enjoyment may be perpetual like *Eenam*, or temporary like *Doomálee*. The powers of Jagheerdars are reasonably permitted to be above what are acknowledged to belong to the lesser land holders, or than which they ought to be indulged in.

जाम्पो *Jāmpo* or *Djampo*. (Guz. and Mah.) which is capable of being shut and opened; the gate of a village. There are fifteen to the suburbs on three sides of the fort of Broach.

जस्सा *Jāssa* or *Jaunsa*. (Guz.) from the Sanscrit word जस्रः *Sahussam*, which signifies violence or threat. It has been long customary in the province of Guzerat, where the governing powers have not established tribunals of justice easily accessible to their subjects aggrieved, for individuals to menace those who have offended them, and follow up their vengeance by massacre, and conflagration, involving oft the innocent. Such word, or writing, and deed is termed *Jassa*. The mere threat, and destruction of inanimate things thereon, is mildly punished by the Hindoo Law, it being by mulct in double the amount of damage, unless the Incendiary has long indulged in the practice and dwelt out of the dominions, when he may be rigidly punished as an Enemy to his country, and rebel, at the discretion of the supreme Magistrate. The present, or times recently past demand this distinction; for, it cannot be called the dictate of an arch-incendiary disposition to indulge in practices that have been, hitherto, the first recourse, and the most baneful issue of them, in these parts often passed over with impunity.

जत्रा *Jatra*. (Guz. and Mah.) from the Sanscrit *Yatra*. Place of resort, fare, Pilgrimage.

जवुल्ले *Javullee*. (Guz.) Kunnêree (Mah.) Rice or millet pudding; a dish prepared of farina for sick persons and young children.

जेन *Jén* or *Jein*. (Guz.) Religious doctrine taught by the *Jittees* whom modern Brahmins denominate heretics, as well as their followers *Shravuck* fallen, schismatic.

जिल्दाह *Jildáh, or Jildáha*. (Sans.) Committed to water, drowning; although holy Hindoos may desire to be thrown into a sanctified stream after death, it seems more meritorious to commit the quick to the flood, which in the west of India seldom occurs. In A. D. 1804, however, the Writer of this note accompanied the person vested with the Chief authority at Broach, to the sick bed of an old Veiragee, on purpose to try to divert him from his determination of drowning, but it was in vain; he had made up his mind, and an officious Brahmin repeated some stanzas, from Heroic Poëms, inculcating the propriety of suicide, or seeking death, in cases of mental or bodily pains exquisite, and heated the man's imagination to such a degree, that he desired to *shrap* or curse those to all eternity that stayed his design. He had endured the excruciating stounds of an extensive Dorsal Cancer a long time, and, as there was no hope of cure, there was no inhumanity in not absolutely counteracting his will. He went accordingly off the stage into the swollen River that same day.

જીતી *Jittee* and *Gorjee* the Sanscrit *Yittee* and *Gooroo* guzeratified; by these titles, and by that of *Shevuda*, the Priests of Jain are recognized in this province, and Marwar, where their disciples, amongst the Banians, appear to abound more than in any region of the Indian Peninsula, or Isles. They have many handsome temples in Guzerat whose shelves are studded with images in Marble, rather well wrought, and of various metals and spar. *Pārshwanàth* is the name of the Deity of their adoration, at least with the local vulgar is the favorite *Teertunkur*, or doer of good works, amongst twenty four.

જોગી *Joghee*, so the Hindoo musicians are called in Guzerat, and *Kajuntree* in the Decan. Their instruments *tootaree*, and *tomtom*, or trumpets and tamborines, are blown and beaten on Holidays, at the temples, or when wives burn with their husbands, and on the marriages of parties in all casts, by which they get their bread.

જોખમ *Jókhum*. (Guz. and Mah.) Risk, danger.

જોહારી *Jooháree*. (Guz.) Joogáree (Mah.) The game of Dice.

જોડ *Joond*. (Guz.) *Gola* (Mah.) Crowds of Gosselins, or Veiragees are so called. The contributions paid to them, and to other vagrants by Patells, form one of the most frequent recurring items of charge in the *Gam-Khirz* or (account of) village expence.

જોનો *Joono* and *Joona*. (Mas. Guz. and Mah.) Old, applied to inanimate things.

જોવાર *Jooar* or *Joowar*. (Guz.) *Jondla* (Mah.) a kind of pulse, the food of the common people; about Broach it sells, in ordinary seasons, at a maund and half per Rupee.

જોશી *Joshee*. (Guz. and Mah.) Contraction of the Sanscrit *Jyoteeshee*, an Astronomer, and Astrologer.

જમ્મબંદી *Jummabundee*. Like many other revenue terms employed in Guzerat this is Persian. It is a compound which directs *fixing the quantity* of cash or kind payable to Government on the asset or produce. Quantity or rate is not uniformly observed. Very seldom indeed is a perfect knowledge obtained of the data, but whether assessment takes place by rule or at random the time of declaring its amount is tormenting.

Whilst Governments give to Farmers of districts leave to enter on their charge in the beginning of the year; and Patells, possessing portions of Government or Revenue lands, do then grant what parts they cannot cultivate, by Gunnote, to others, at a stated rent, the Patell, Hereditary Guardian of the soil, thereby typifying a Proprietor in Europe, alone is ignorant of what is to be expected from him until

until the end of the year, or season of harvest, and makes it too often a plea of breaking his promise to subtenants, or Gunnoteas, and raising rates upon them. The only objections to fixed rents from Patells for several years together, instead of an arbitrary assessment at the end of each, is the possibility of excluding by an act of one's own from available resources for a while.

There are three ways whereby Government agents settle the Grand Land tax, annually,

1st. By *Jummabundee* which is declaring the amount of the Gross demand, and allowing the Bhagdars, or Patells i. e. sharers, and superiors, of a village to accommodate the manner amongst themselves, and to discharge it, as at Broach, in cash or valued kind.

2d. By *Beegotee* or *Veengótee*. (Pers. Guz.) mensuration of soil, and rated assess on space in cultivation, or capable according to assent, the respective proprietors or cultivators being responsible for the stated revenue, as in some parts of Surat 28, and Guzerat, and the Concan.

3d. By *ard* or *Dhán mangvoo*. (Guz.) taking the half or other portion of the crop. About Baroda, and Kurrie, it is affirmed that, the Guicawar Government adopts the latter mode of collection, taking, to wit, a full half of rain crops, or pulse of common produce, and moreover, a Rupee or two on account of the straw carried off each koom ($1\frac{1}{2}$ Beega) by the cultivator for his cattle or the market. This proportion appears burthensome, but, if in unison with the voice of the people, of course it ought not to be called, nor considered, oppressive, unless the acquiescence of the people is known to proceed from aversion to a worse alternative, uncertainty, under which they are often seen clad like beggars, and complaining! Vid. *Patell, Tulput, Vera &c.*

जुवडा Juvássa or *Jiwassa*, the product of sandy soil, in the first climates; a slender thorny shrub, which assumes its most lively verdure in the heights of the warmest and driest weather, when it is agreeably employed as screens before doors and windows, where glare and dust annoy. This, as well as the अकिडो Akido bush (the branches of which acquire new leaves and flowers in perching droughts) languishes and fades under the influence of rain.

जुंगुम Jungum. (Guz.) This word is generally joined to *Johgee*, and then signifies a strolling trumpeter, or other musician.

जुप्टी Juptee for *Zubt*. (Pers.) Attachment, seizure. The Sindias as Sovereigns of Broach used to take the revenues of the Moojmoodars and Desoys of that district every third year amounting to Rs. 58,390 and termed the periodical confiscation *Juptee*.

જીવલે. જીડીયા. જ Juvlee, or Joolee. (Mah.) and Jolva or Jodeeyo (Guz.) a pair, joined, or near to one another, twins. Tergimini are rarely produced in India. Here, indeed, the birth of twins is, compared to that occurrence in Europe, by no means frequent.

જુવેરી Juvvéree. (Guz.) A Jeweller.

જંગલો Junglo and Jànglo terms used, by the less polite, in this part of India to distinguish Europeans. Jungul is a Persian word signifying a wood or wilds, and so understood in every northern province of India. In Guzerat the high and low conceive by the expression Junglo, or Jangla a wild man or men of the woods ignorant to a degree. They form their criterion of the wisdom of a strange European or gorawalla (whiteman) and Topeewalla (hatman) whose conduct they may not have opportunity to prove, or to approve, from his comprehension, or otherwise, of their language.

Joseph Maria a well known scribe of the order of Topeewallas, according to our construction of that title to these Fidalgos, was actually mobbed, on the first circuit of 1806, in the town of Pitland by parties of curious old women and young, some of whom gazing upon him put the question “*Aré Jungla, too munne*” “*pirrnee?*” oh wild one, wilt thou marry me?” he knew not what they asked, and made no answer, whereupon they declared that he was indeed a very Jungla, and it required all the address of Kriparam (the worthy Brahmin who related this anecdote to the writer, uncontradicted in presence of the said Senhor) to draw off the dames and damsels from the astonished Joseph. Again Etymologists, who would flatter the European ear, make this word, from the Persian *Jungwala*, a warrior, while others hold Jangla to have a connexion with the Jang, or thigh. At first sight of the nankeen or white pantaloons of Europeans they suppose their limbs are naked, and indulge a smile. Really in Punchinello exhibitions of formal assemblies, where Asiatic and Europeans are introduced, the latter must be allowed to cut the most ridiculous appearance, and extravagant caricature, as a docket horse does in a troop of long tailed cavalry, and every, custom or costume, contrary to that of a country.

જામીન Jameen. (Guz.) for Zameen (Arab.) Surety. There are three prominent modes of security for the actions of another,

ફાઇલ જામીન File Zameen, For good conduct,

હાજર જામીન Hazer Zameen, For appearance,

માલ જામીન Mal Zameen, For property.

કાચીયા Kácheea. (Guz.) Green sellers.

કચ્છ *Kachoo.* (Guz.) Green, Unripe.

કાગડે *Kagdee.* (Guz.) Vender of paper, Stationer.

કાકાપૂરે *Kakapooree.* (Guz.) House-slave, Bastard.

કાલ *Kal,* Time. The seasons are marked by their circumstances, as *Sadharn,* *Sookh,* and *Dosh-kal,* in Sanscrit, ordinary, favorable, or bad, and in Prakrit by corrupt articulation of these attributives. But in general the word *Kal* alone is used, in these provinces, to express the visitation, or falling of a Famine, from one of seven causes viz. *too much, or too little rain, mice, locusts, parrots, and hosts of men friendly, or inimical.* This calamity is said to have afflicted Guzerat once, within every generation of man, and the last always forms an epoch; in reference thereto, instead of saying *Kal,* or the Famine, the people talk of *Soortal,* and *Soor-talees* i. e. forty seven, the year in which it last visited their Land, viz: of Vikramajet 1847, corresponding to 1791-2 of the Christian aera. Scarcity, and the scourge of civil war, embittered the Mahratta nation in A. D. 1804, of whom many emigrants were supported by the justice and generosity of neighbouring powers, and thirteen less three hundred and thirteen thousand poor persons were relieved in their own capital, by the charitable contributions of the English at Bombay alone. This, and opening of Hospitals, for the sick and starving, within the British settlements, was gratefully told to the writer afterwards by many Mahrattas in the heart, and from distant parts, of their own Country, where he has seen with sorrow countless wrecks of skeletons, a sad blending of human and brute, strewed over the face of it. Towards these sufferers, the seasonable compassion of the good Christians at Bombay seems first to have been excited at the instance of female sensibility.

According to a statistical record in the office of head Moojmoadar of Broach framed in 1848 after famine in the preceeding year, its ravages upon the Peasantry and their live stock were found to be as in the following Abstract from the Interior 162 affected Villages.

Houses inhabited before the famine of 1847	14,835	Evacuated or deserted during do.	2,351.
Houses remaining after			12,484.
Human beings before in the premises	80,922	Deaths or Emigrations from do.	25,295.
Population remaining			55,627.
Bullocks before	18,511	Died in	7,756.
Survived the famine			10,955.
Milchcows and the buffaloes before	17,077	Died during	5,065.
Lived out the famine			8,012.

Nearly, at an average of man and beast, sweeping a third from off the face of a fine district!

કાલેકાંઠા *Kalee-Ganthee.* (Guz.) *Gursolee* (Mah.) Black beads, the nuptial necklace worn by Hindoo women in wedlock. It is called in Sanscrit *Mungul Sootra.*

𑂔𑂔𑂔𑂔 *Kantnār*. (Guz.) A Spinner. The wheel used by these women seated on the ground is a clumsy miniature of that on which wool is spun in Scotland by lasses; rolls of cotton for the spindle are prepared in the same manner as "rows of wool". The simple machine used by men here differs nothing from the distaff.

𑂔𑂔𑂔𑂔 *Kanum*. Three fourths of the country or 122 villages, and their lands, composing the district of Broach, is so called. The reason is not exactly known. Some suppose it to be a corruption of Kalee-bhoom, signifying black soil, which the interior *Kanum* certainly is, and better than *Barra*; under which last name pass forty villages of the district, lying near the sea; This sort of soil is said to be annually assessed by Government at Rupees four per beega in Bhoot, or constant cultivation, and Rupees eight after a year of *vafel* or fallow. They begin to sow upon *Kanum* in June.

𑂔𑂔𑂔𑂔 *Kanta*. Fork, Prongs, border, is used, from Scind to Goa, in every intermediate idiom, to express coasts, banks, borders or deltae. Thus we have *Deria Kanta* the side of the sea, or coasts; *Myhee-kanta*, the banks of Myhee, *Seendoo-kanta*, Delta of the Indus, which last terms are preserved in Latin maps with only their inflection of the Nominative plural and Genetive singular, supposing both nouns masculine and of the second declension, adopting their own orthography and position, "*Canthi Sindi*."

𑂔𑂔𑂔𑂔 *Käppās*. (Guz.) The Sanscrit name of cotton in all stages is *Kārpāṣā*, but by *Kappas* in modern times is only conceived that plant as it grows, and after it is pluckt from the pod, before the fibre is separated from the seed. The cultivators sell it in this state by weights, called in the country Bhars at the rate of from thirty to fifty Rupees a Bhar. From two and a half Bhars one Candy of *Rov* generally pronounced *Rooee* or fine fibre of cotton, is extracted.

The soil of the districts of Broach, Jumbooseer and adjoining ones, east of the Gulph of Cambay, seems the best adapted for the culture of this article, which is sown on fallowed spots, along with rice. The rice is of speedy growth reaped at the opening of the rainy season; so is the Bajery and Joaree, which has been planted early, and reared in the Choomassloo, (four months) or rainy time of the year. The latter and other productions too of *Seedalloo*, or the cold season, are all in before March, and give leisure to the people to make their cotton harvest, in the *Onáloo* or warm weather.

𑂔𑂔𑂔𑂔 *Kāpuddee*. Hindoos who perform Pilgrimage to Hinglaaj are so called in Guzerat, as Mahomedans have the title of Hajee who visit Mecca.

𑂔𑂔𑂔𑂔 *Karigur*. A Crafts-man, the general name for Handicrafts in India, who are for the most part Hindoos of the lower classes.

કેપીયા *Kepeeo*, or *Kepyo*. (Guz.) Jobber, Courier, Letter Carrier.

કાથ *Káth*. (Guz.) Lahhood (Mah.) Timber.

કાટી *Kattee*. (Guz.) A Tribe in the peninsula of Guzerat written also Kathi. Their employments are pastoral, agricultural and predatory, but for the last they are chiefly famed. They are worshippers of the sun—Their women are pretty to a proverb and have, as all handsome women, a great influence over men—On the death of a mother, her children are carried to her relation's house and educated there whether the father wills it or not—the Widow of an Elder brother becomes amongst them the wife of her husband's younger brother.

કાટીયા *Katteeera*. (Guz.) Wood-men, who cut sticks, or cleave logs for fuel.

કાટીયાલ *Kateepal*. Protection from Kattees a tribute paid by borderers for their forbearance.

કાવજી *Kawjee* for *Kadee* or *Kazee*. (Ar.) Expounder of Mahomedan Laws, Magistrate.

કાવુત *Kayut*. (Guz.) Sometimes written *Coit*, contraction of Sanscrit *Kayustha*—a writer—It is to this class that the people about Bombay who assume the princely title of *Prubhoo* softened *Purvoe*, belong. According to the genealogy of *Vierrun Sunker* or mixed casts in Munnoo their Primogenitor was the son of a Brahmin by a *Sootta-stree* (daughter of a Brahminee by a Kshittree).

કેપ્યા *Kepya*, The Guzerat name for Couriers, or Messengers paid by the job, called in other parts of India, *Kossid*, *Hirkarra*, *Jassos*. They are also spies and intelligencers. In this latter capacity, they are for the most part, sought for amongst Brahmins, but the Colee tribe may be found to possess the best. Their reports should be received with discrimination.

કેફીરેયા *Keffireeya*. (Guz. and Mah.) clothed in yellow. This term is applied in cases of despair or last resolve. For instances when every effort is necessary to extricate from an enemy or defend against one, Indians, especially those of the Rajpoot tribes, dress in robes of yellow, and take oaths to conquer or to die.

કાદી *Khádee*. (Guz.) Mah. creek, or gulph. The English write this word *Kawree*.

Between Teethoor and Dehwan, 15 miles east of Cambay, the bed of the gulph, or creek, is six miles broad. The passage, which Pedestrians or equestrians should never attempt unaccompanied by Pilots of the place, appals travellers; and often times, in wandering through the mud or quicksands, they are swallowed up by the flood, which rushes in with such rapidity, and roar, that the Indians, likening it to the war-horse, or a squadron of them, call it *Ghora*, to which the English give the name of *Boar*,

ખાંડી *Khandee* (Guz.) Commonly written Candy a weight of twenty maunds.

ખારી માંડી *Kharee-mattee*. (Guz. and Mah.) Salt earth. The Guzerattees, and Konkanese conceive the cargo of a stranded Ship, or boat by this comparison. Wrecks are the privilege of the Princes over these parts of the coast, on which they are cast; as defenceless vessels, peacefully navigating the Seas, are the easy prizes, legalized by equally early and continued custom, of their ill governed people.

The English in India appear, long ago, to have articulated with independent chiefs (the Cherical in Malabar about a century back agreed amongst the first) that ships of their nation, suffering such misfortune, should not become the property of the Prince, or prey of the people of the country. As their connections and influence extended on the coast of Malabar and Coromandel, this cruel kind of confiscation, which was always abhorred by British Agents, gradually diminished in the territories of their neighbours, and lastly was annihilated, under their own Government, from Goa to the Ganges.

ખાતી અફી *Khátávahee*. An account current.

ખાટકી *Khatkee*. (Guz.) A Butcher. The term *Kuffae*, for *Khuffab* Persians, is currently known. These are all Mahomedans.

ખાતરી *Khàtree*. (Guz.) A degenerate branch of *K'haitree* or *Khuttre*s. They are supposed to have emigrated from Cashmire, and other northern parts of India. Those settled in Guzerat of the *Bhrusht* or lost cast description work as weavers, sawyers and scarlet dyers.

ખેડાણ *Khédan*. (Guz.) Land, tillage.

ખેડુ *Kheedoo*. (Guz.) *Shét-kurree*, (Mah.) Cultivator. Most of the peaceful hereditary heads of the people, who are styled *Patells* in these provinces, take the plough in their own hands, and perform other parts of husbandry, as strenuously as hired servants, or temporary subtenants.

ખેડાણ *Khódán*. (Guz.) Ground overflown, or undermined by the water, opposed to *Bháttee*, or that acquired by alluvion.

ખાલંબી *Kholumbho*. (Guz.) Put off, postponing.

ખાડો *Khodo*. (Guz.) Defective person, a cripple, one who limps.

ખાજી *Khoja*. (Pers.) Eunuch.

ખુની *Khoonee*. (Pers.) Murderer. It has been from the beginning of time, and in all places seen that man's life is most in danger from his own species. But there is a satisfaction in rescuing the better sort of folks, who belong to us by any tie, from the suspicion of so foul a stain as cold blooded murder. Such crimes in Guzerat are commonly committed by persons who possess the least property.

Khullee

ખાલ્લી *Khullee* or *Khulvad*. (Guz.) A barn yard, or place where crops are kept until the collectors of Revenue having ascertained, or *guessed* the quantity, and taken security for the liquidation of the taxation upon the owners, allow them to be removed. Were mutual confidence entered into, the amount of annual assess declared at sowing, instead of reaping time, or after harvest home, there would be less occasion for these *Khullees*, which are frequently fixed on, as the devoted objects of Jassa or incendiary vengeance.

વિસુળ *Khundnee*. So the Mahrattas call Tribute or the money they collect, *vi et armis*, from their vassals possessing imperia in imperiis.

ખરારી *Khuradce*. (Guz.) and *Kataree* (Mah.) Wheelwright, Turner. These people take off forms on wood, and Ivory, from models, wondrously well. Their machinery is most simple, as are all those of Hindoo crafts, and manufacturers, and, like the rest, these *discalceates* make more use of their toes than Europeans who have not seen them could imagine; indeed they seem as handy as their fingers.

ખીલો કોથ *Killeh-Koth*. By this combination of Persic and Indian terms is understood the whole train of fortifications, which generally speaking, in Guzerat are falling into decay, although considerable charges are admitted, by all Governments, for their repairs. In almost every district (*Mahl* or *Pergunnah*) in this province, which numbers ninety seven, is or has been at least one *Killeh* or *Kóth*.

કોડીઆ *Kodeeo*. (Guz.) A Leper. In this country they have got white and black Leprosy; when either is attended with discharge, the patient is termed *Gullet Kodeeo*; Fortunately such states are rare in Guzerat. The common white spotted *Kodeeo*, however, is frequently met with, and there are at this moment two adults in Broach most perfect Albinos, in regard to their external teguments and hair, with reddish eyes. They were so born; the one in Broach of a Banian, the other about Dehly of an Indian Mahometan. From thirty to forty years of age the disposition shews itself.

The cause of such deviation from natural colors of the skin is beyond human reach to discover no attempt to alter it is undertaken, and the humble speculatists on its origin attribute it to the condition of their ancestors, morally or materially, as they do every natal inheritance of mal-confirmation of the body or its members and many supervenient cases.

કોલી *Kolee*, *Coley* or *Coolce*. A low cast, or out cast, Hindoo, and with those included under their name, from partaking of their ways, are conceived to amount to a moiety of the population of Guzerat North of the Myhee. They are imagined, as well as *Bheels* &c. to be the descendants of the earliest Inhabitants of this province. It seem's likely that, from being a plundering, and piratic people, their name

name became a term of reproach amongst their neighbours, the Portuguese, from whom it has descended, familiarly, to the English. In abuse it is rarely applied by the Mahrattas or Guzerattees, who then talk “*Matrum, Sororumque rerum,*” and never by the Malabars, in whose language *Coolee* means an industrious Labourer and the grand reviling phrases are *Pamb*, Snake! and *Pránt* Madman! *Aminda* Poor &c.

કુમારી *Koomaree*. (Sans.) In general use, a virgin. The Guzerat Rajpoots, of consequence, call their little girls *Koo,erree*. The male in Sanscrit is *Koomarā* which they contract to *Koo,er*.

કુમાર *Koomar*, or *Koombhar*. (Guz. and Mah.) Potter; the majority of these nations have no other cooking utensils than earthen. *Koombhars*, residing in Villages, have a couple of acres of land to labor and enjoy free, in order to attach them to the soil. In return, they supply the villagers with pots, and tiles.

કુમ્મ *Koombhoo*, founded *Koom*; a land measure, about a beega and half of Guzerat or half an acre English.

કુમ્મી *Koo,o*. (Guz.) (In Sanscrit *Koṣṭh*) A small well, or narrow reservoir, when water is drawn by a rope. “Who-so digs a well deserves the love of creatures and the grace of God;” but, a *Vavidee* is said to value ten *Koo,as* because the water is available to bipeds without the aid of a rope. In the sandy soil, north of the Myhee, which soon absorbs the periodical rains, these wells are deeper than to the southward being from 80 to 100 feet. In Marwar they are often excavation of 200 or 300 feet.

કુસુમ *Koosumba*. The name of plant; its red flowers boiled in water produce a scarlet dye.

Whether it is from some similarity in the colors of this flower and that of the Poppy, called *Kufskufs*, or peculiarly pleasing quality of the beverage, it is unimportant to ascertain: but, the Colees, and others of Guzerat, who drink freely of the tincture of opium, term it, also *Koosumba*. Drinking this intoxicating draught, out of the same bowl or from the same hand is accounted the most eminent trait of hospitality, as well as strongest pledge of reconciliation and friendship between the bitterest enemies.

કોસીયા *Kosseoo*. (Guz.) A person who draws water in a large leathern bag, called *Kofs*. These water-men in villages are paid from the public funds. From the same source, wells and reservoirs are or should be, kept in order.

કોટવાલ *Kothval*, or *Cuteval*. (Guz.) From Sanscrit *Koth pāla*. An Officer of a Fort or town who protects the community, punishes thieves and petty crimes. Superintendent of Police, a most important charge. The scouts and constables under

der British Magistrates in Guzerat are excellently disposed to detect invaders of property or disturbers of the peace at their principal stations especially.

કોતર *Kōtur*. (Guz.) A rut, ravine, chasm, den, or ground broken by rains, and the regurgitation of waters. Notwithstanding the smoothness of the country to the eye, Guzerat is much intersected with *Kōturs*, which oblige the less active cattle, and carriages, to keep the beaten tracts.

કચ ડાલો *Kuchickura, vallo* (Guz.) Dresser of Tortoise shell.

કડીયા *Kuddeco*. (Guz.) *Gavindya* or *Gowndeea*, (Mah.) *Kull punneekar* and *Kull ashàree* (Mal.) A Mason, Plasterer.

કલાલ *Kullāl*. (Guz.) Venders of *Daroo*, Shrub or strong liquors, are here and in the *Kokun* so called, whether Hindoos, Parsees, or Christians. They distil spirits from the flowers and fruit of the *Mowda* and sell it to *Colees*, who are very fond of it, as well as other low cast Hindoos, and also the highest, in point of rank, and riches, who lead indolent lives like the *Grassias* of Guzerat. From indulging in the use of intoxicating spirits and narcotic drugs; follows, that ignorance, and darkness of mind, with which these people are often charged.

કલનમી *Kulloo, o*. (Guz.) Sweet dish offered to a bridegroom before marriage by his father-in-law called *Mudhoo Pukh* in Sanscrit.

કલશ *Kulsee* or *Culsy*. (Guz.) A Weight of sixteen maunds.

કલશમી *Kulsheeo*. (Guz.) A Drinking Cup.

કમાલ *Kummaee*. (Guz.) Profit.

કરારા *Kumfara*. (Guz.) *Kassar* (Mah.) Coppersmiths and braziers.

કુબી *Kunbee, Koonbee* or *Koolumbee*. (Guz. and Mah.) *Koonbee* is a term, which is given, whatever be his profession or occupation, to the pure *Sooder* or first of the fourth class, who are, in Guzerat for the most part, Cultivators of the Land. This title, in the Deccan distinguishes the Cultivator, from him, who wears arms, and prefers to be called a Mahratta.

They both observe the forms of religious worship prescribed by Brahmins, and Gofwamees; but the Guzerat *Koolumbees*, in their diet, abstain from all flesh and fish; whereas the Mahrattas eat freely of mutton, poultry, fish, game, and indeed, of every animal, fit for food, excepting the Cow species; neither will a *Koonbee* of Guzerat knowingly, kill any beast. It is in his opinion sacrilegious to deprive of life the most venomous snake.

According to tradition the ancestors of these *Koolumbees*, who are now the most numerous, and industrious part of the agricultural peasantry, were emigrants from Marwar, or Hindostan, when Rajpoots reigned over Guzerat. They hold portions

of Government land paying revenue, and are called Patells, in contradistinction to Grafias.

There are three tribes of *Koolumbees* in these provinces called *Lewa Kuddwa* and *Arjunna*.

કપાલ *Kuppāl*. (Guz. and Mah.) The forehead, where fate is written.

કપરો *Kuppuro*. (Guz.) Cruel.

કરોલીયા *Kurroleea*. (Guz.) Retailers of crockery, or earthen ware.

કપુર *Kuppoor*. (Guz.) Camphor.

કર્રા *Kurraee*. (Guz. and Mah.) A Sawyer, who cuts with a *Curveett*, or Saw; of which tool it attracts remark, that the double handed ones are here bent and have their teeth set on the outer edge convex. The Indian Sawyers require no deep pit to lay their logs over horizontally, but raise them a little oblique on sheers and pull away; the person on top barefooted sticking sure by his heels and toes, the lower partner seated on the ground.

કુશબ *Kushbeh*, or *Cushbah*, (Pers.) The capital of a Pergunna or district is known by this term in Guzerat. Its Inhabitants may be all properly *Kushbàtee*, but the Mahomedan part of the town only are included in the local acceptation of that appellation.

કુંદો *Kundoe*. (Guz.) Confectioner.

કુશ્તોરી *Kustoor*. (Guz.) Castor.

કુશબ *Kushab*. (Pers.) A Butcher.

કુશબ રોઝગાર *Kushab Rozgar*. (Pers.) કાંદો *Dundo*. (Guz.) Occupation, Craft, Labor.

કઠ *Kuthin*. (Guz.) Hard, dense, in a physical and moral sense.

કથરોટ *Kuthrót*. (Guz.) A Large Trencher, Ewer.

ખીરકી *Khirkee*. (Guz.) A recess in a city entered by a narrow way, or wicket.

લાંઠીયા *Laatheo* or *Lànteeo*. (Guz.) Idler, Lounger.

લાંગોટ *Langoth* or *Lungota*. (Guz. and Mah.) A pretty broad piece of cotton cloth, tied round the breech by men and boys bathing (Guz. and Mah. women cover their bodies) like the male *Moonda* of Malabar. The diminutive is *Langotee*, a long slip of cloth, stitched to a loin band of the same stuff, and forming exactly the T bandage of English Surgeons, and *Kaee-konum* of Malabar.

It is contradictory to the sense of shame, which Europeans are apt to express at the sight of a sturdy Indian reduced to this single covering, that the inconsiderate amongst themselves proceed to perform bodily ablutions puris naturalibus to the

astonishment

astonishment and abashment of observing Hindoos. Were the *Langotee* to constitute an indispensable part of *undress* uniform, the *Jungla* and *Jungwala* or wild men and warriors might have them all the year round for a pice, or a penny a piece.

لشکر *Lashkar* for *Lushkur*, A Persian word used all over India to express an army, or ship's crew, or individual in either.

The *Lascars* of Goga, mostly Mussulmans, are allowed to be the best black born mariners, morally, and physically, employed by Anglo-Indian Navigators. This port, now much forsaken, has lately been ceded in sovereignty to the Honorable English East India Company, whose benign Government, it is reasonable to hope will contribute to its repopulation, and raise it to a respectable rank amongst trading places; not only on the coast of Cottiwar (as the territory between the gulph of Cambay and Cutch is commonly recognized) but to rival almost any mart on these extensive shores.

لوهار *Lohar* or *Looar*. (Guz. Mah. and Hind.) Ironsmiths; they are mostly low Hindoos in Guzerat. The shoeing of horses in India is a distinct art, practised by proper Farriers called *Nalbund*, mostly Mahomedans. The former to attach them to villages have portion from the public funds of each, assigned for their maintenance. The latter to attach them to outstations, or where English Gentlemen reside, receive a double allowance for shoes, and fixing them, which, it must be acknowledged, they do with extreme care, and, consequently, seldom prick the quick of hoofs.

لندى *Landee* or *Loundee*. (Guz. and Hind.) A Slave Girl. The Arabic word *Ghoolam*, a boy, is more generally used to signify a male slave than the provincial synonyms *Londo* and *Chelo*. The British Government in India having prohibited the exportation and importation of human creatures, as a medium of cruel commerce, through their ports, the most painful state of slavery which mankind can imagine (torn from friends in other climes) exist in the least degree within the territories.

The Domestic bondage, that obtains in Guzerat, is not very extensive, and except when children, happy with their parents, are stolen from their homes, by hard hearted men, and sold into the service of infamous characters, their sufferings need not excite peculiar sympathy; Every other instance, almost always, originates in necessity, and ends well. Charitable proprietors of children, purchased in seasons of scarcity, give them proper mates and their freedom at a mature age.

لوحو *Loocho*, and *Loochya*. (Guz. and Mah.) A term of reproach. The objects of it must be very mean, as for the most part are those who utter such expressions in contemptible wrath. In accounting for the prevalence of altercation amongst these

these people it were best to solicit a firm belief, that all those brawlers, beheld daily in the streets of Asiatic towns, belong to the same rabble in the scale of society, and sentiment. No well bred Brahmin vents vain curses of this kind, nor will a Rajpoot offer, or receive them.

لوگرہ Looguddá, or Loogra. (Guz.) Kappud (Mah.) Cloths, or apparel, in general. There are four classes of cloth, according to the Guzerattees called *Kámil*, *Resmee*, *Sootraoo*, and *Ghasséeo* i. e. Wooden, Silken, Cotton, and Linen, their materials evolving from the outside and in of living animals, from vegetable capsules and stalks.

مچھی Machée, (Guz.) Macheemár, (Mah.) Fishermen of the Colee casts. Their slaughter of the finny tribe inherently expose them to forfeiture of personal consideration, and they are accordingly, amongst the seven excluded crafts. The town of Cambay contains a great number of *Machée*. These people, in all the ports of Guzerat, are Slaters and from Cambay, where they are called *Khaláshees*, hundreds of them hie down to Surat, Bombay, to turn the tiles of houses there in May, and return when the rains set in.

Every assemblage of these people presents an interesting picture of proliferation in this and other countries. Exposed to the sea breeze, employed actively out of doors, and indulging in ample diet of simple and nutritive substances may be supposed to preserve the general health of both sexes, &c.

महाजन Májáenn, In Sanscrit means "a great person," but in Guzerat founded *Majen*, its acceptation is that of a feast to a great many people. The wealthy Brahmins, and Banians of Guzerat, thankful to fortune, or from some strong motive, latent, or declared, frequently feast in this way the assembled Citizens of a place, as *Tirwady Arjoonjee Nathjee Parbhoodas Shet*, and other well known characters, belonging to it and neighbourhood, recently did at Broach, where they were proud of having English Ladies and Gentlemen to look on. At appointed hours, men, women, and Children crowd into a certain street or streets and, as soon as they have swallowed vains of various sorts, distributed in leaves laid out on the ground, and drank milk and water, they are hurried off, while the pots and platters are suddenly smashed and swept away, to make room for clean covers, and new comers to another course of curds, curries, stews and confections, to the number of fourteen or fifteen cooked dishes.

महावत Mávett, (Guz.) Sounded *Mávut* or *Mouvut*, an Elephant driver. They are mostly Mussulmans in Guzerat who occupy the neck of this noble animal, and direct it's progress with an iron hook and pin. The rider's body in this feat is laughably agitated by every step of the beast.

These menials conceive an unusual degree of consequence from their high station and salary; whence in rewarding them for a ride they would scorn that sum as insufficient for their indulgence, or unworthy of their acceptance, which would astonish a horsekeeper as bountiful beyond expectation.

माहीनावाली *Mahina-valle*, or *Meina-walle*. (Guz.) Mistress of her months—This is the most current appellation for a pregnant woman at all times. She is also called *bé jeevválee* having two lives, and at a more advanced stage, *Bháré-vahee* bearing a load—Conception they express by its first negative sign *Meina-reha* or *reya* the periodical appearances suspended. In the first case of it the subject is distinguished by the title *Dhénn* (advantageous and delighting,) during whose gestation extraordinary Prayers and oblations are offered for her happy parturition, and priests, with others, are then expensively entertained by the glad husband, especially in the 5th and 8th months.

The modern Indians entertain universally certain ideas regarding the regenerative faculty of the female uterus, and are stubbornly attached to them, while more inquisitive men, with no less diffidence in other matters, readily humble themselves in contemplating its phenomena to the author of eternal creation.

माली कुलवाला *Malee* and *Phoolwalla*. Gardeners and Florists. They are Hindoos under the rank of *Sooder*, and get their livelihood by selling vegetables and flowers.

मनोतेदार *Manoteedar*, The name of an agent in Guzerat; a Licensed usurer. He stands security to Government or to Farmers for the payment of assessments on villages, for which the cultivators reward him with a percentage of from 15 to 25 per cent. upon, and above, all public demands in the course of a few months. These *Manoteedars* have, under native managers, been for the most part servants or favorites of servants of Government, and they are Merchants too or connected with monopolists. To the honor of the British Government, to the increase of their interests, and to the joy of the bulk of their Broach subjects, the rate of premium, and interest, has been gradually reduced, and the system of *Manotee* is now entirely suspended, in confidence of the Patells paying punctually their taxes direct to the collector's treasury in and for all which the primary mover derives a satisfaction while the Government gains and the operative farmers save in Broach district alone Lacks of Rupees.

मान्या *Manya*, (Guz.) *Maan-kela*, (Mah). Confessed. This is the answer of an Intrepreter before a Tribunal when persons arraigned plead guilty of the charge against them. Confession has a claim on mercy, and beseeches it to extend the last boon (even to the author of fatal violence) protracting a few days, to a penitent mortal

mortal whose own surrender and candour spared the vain efforts perhaps of police, and anxiety of just Judges and whose sentence, if capital, commuted to strict custody, or exile, secures sufficiently to timid people immunity from injury at his hands again.

This modification, in expiating of offences is in unison with the inspired texts and steadily pursued by the most approved commentators on Hindoo law. Especially of petty thefts they agree "if the thief deny, fine him four-fold; if he confess fine him only in double the sum stolen" which may be adopted universally by analogy.

Voluntarily criminating of themselves often solely grounds awards, in conscience, against Asiatic delinquents arraigned before British tribunals, which would else, by the regulations of their constitution, be bound to discharge them from the bar, and prison. Candid acknowledgements of error, to their Inquisitors, either indicate a great degree of reliance on their lenity, or remaining regard to truth and reverence of the inscrutable God. The convicted always with hearts elate receive the tidings of respite or modified sentence, from authorities, which have the power to do so. The convict's countrymen too, join in the joy of him who is raised from jeopardy, by the exercise of clemency as the writer has often observed with unspeakable sympathy, and esteems that compassion, which dictates it in every case consistent with public good, the highest virtue.

મારફુત્તેઆ *Marfutteea*. (Pers.) Factor, agent. These are mostly here of the Vanceya or Banyan cast.

માહેવાસી *Maheevasee* or *Mewasssee*. This appellation appears properly to appertain to people inhabiting the banks of the Mahee or Myhee; but in that quarter of Guzerat and in other Indian provinces it has been given by Foreigners and is followed by the multitude, to all those, who either live in predatory habits upon their neighbours or in proud contumely of the superior local Government. The most striking of their customs, hitherto unalterably observed, is sheltering, at the peril of Martyrdom, whomsoever shall enter and seek refuge in their houses from the vengeance of their persecutors or prosecutors, and that even whether from equals or superiors, whether living at a distance, or at the next door, and be the claimant for the custody of the refuge the old friend or even that suppliant refuge formerly the foe of him whose house has now become an asylum. This curious creed, which, it may be of consequence to know, obtains in the ethics of eastern nations, extends, it is believed, wherever the aboriginal Indians retain a share of dominion, even unto and beyond Vurrit or Bhurtpoor (the protector's town), the Raja of which, according to the boast of the noblest minded natives in India, would rather exhaust his treasure, or expose his very life, than thrust from his safe guardianship any description

cription of human creature into the power of his enemies. There are, to return to the Myhee, many lesser or greater crimes which though these intractable tribes commit and countenance, they may be restrained from for a while in future, without apostatizing from their principles, by previous mutual agreement, and therein binding themselves in the name of *Meimma* (the Fountain mother of their stream) or of the *Peer Taren Shah* (a Saint whose shrine stands in Lindora koth) which they venerated, never to break.

ਮਲਿਕਤਾ . *Mafaljee* or *Mushaljee*. Lamplighter.

ਮਲਿਕਤਾ . *Meeanee*. A set of Mahomedans from Scind on the Peninsula of Guzerat about Mallia and Mangrole, noted freebooters; commit their depredations by night on foot, while the *Kattees* in the same quarter maraud on horseback in face of day.

ਮਲਿਕਤਾ . *Meena*. A tribe of Hindoo thieves in Marwar.

ਮਲਿਕਤਾ . *Meetagree*. (Mah.) A salt maker. *Padaneyin* (Mal.)

ਮਲਿਕਤਾ . *Méta*, or *Mehtah*. A clerk or accountant. They are of many casts of Hindoos. Those who teach writing are called, by way of distinction, and after the homage paid by their pupils, *Mehtahjee*, the *Jee* in Guzerat being equal to Sir, or Master and added, as well to proper names as to professions.

Metas, deputed to act as *ralatees*, or accountants in villages the patells of which do not attempt to evade the payment of assessment, it is declared (A. D. 1808) begin to domineer over the people as Manoteedars did a few years ago in an intolerable degree. In peaceable and well stocked villages they are not necessary.

ਮਲਿਕਤਾ . *Mochee*, (Guz.) *Cheemmar*, (Mah.) Shoemakers, and Tanners; unclean Hindoos. They are also saddlers and dispose of leather in any shape they chuse.

ਮਲਿਕਤਾ . *Madee*. (Mah.) A Victualler. They are hereditarily, merchants in the Mahratta *Desh* or districts as Banyans are in Guzerat.

ਮਲਿਕਤਾ . *Mujjooree* or *Mojooree* for *Muzdooree*. By this, as well as *Begaree* another Persian name, a day Labourer (or whom Europeans, following the Malabar mode, call Cooly) is known more readily in Guzerattee and Mahratta than by the indigenous appellation *Vetteea*. They are necessarily of the non-professioned poor of all nations, and tribes, in every country. But in Guzerat, about the larger towns, the greatest number of these working people has been observed, since the famine, in the upper Mahratta country, of A. D. 1804, to be composed of southern peasantry (the embryo of a Mahratta Guzerat colony, perhaps for future Antiquarians to question) who emigrated at that distressing conjuncture with their families thence, and have not been able or inclined to return thither. Indeed, in their condition without any capital to stock, and under anxious uncertainty of their fate by revisiting their birth place;

place, while Rows and Bhowes in feuds or Bheels anarchic distress the weak, they seem to judge best by abiding abroad where they can have constant employment. Industrious man, woman, and child may earn each enough for their ordinary food and raiment of which, if from choice, the latter appear to be bare, the former must be admitted as abundant, and their healthy appetite estimated so too. At Broach the hire of an able bodied man, a whole day, is seven pice or about 4 pence English of a woman five pice or three pence and of boys or girls from half a penny to two pence each. Now, by the blessing of God the common food of life, here, which mostly consist of wholesome farinas, costs, but from one to two farthings the pound, while a dish or relish of fish, or vegetables, or milk, pure or prepared, is proportionally within their power to attain, on festival occasions.

મોલે શીલીમ *Mole-is-lam.* (Guz.) Perhaps a mistaken way of uttering and imitating *Mosleem*. Those, who are now called so, were converted above three hundred years ago, in the religious zeal of Mehmood Begra an Ahmedabad Prince, himself descended of a Hindoo proselyte, to the Mahomedan faith. The *Mole-is-lams* are generally well endowed Gafias.

મોમન *Momin.* Another class of Guzerat Hindoos converted to *Islamism*. They are generally poor; men and women wear the common garb, and speak the language of the country (seldom the Hindostanee as Sepoys do) and follow inferior avocations, such as weaving, slaughtering &c.

મજુદાર *Moojmovadár,* (Pers.) Keeper of accounts, called in the Deccan *Désh-Pandee*. In Guzerat the title is only given to head keepers of Revenue records, who have been held as hereditary from the time of Todeer Mull, the famed financier of Akbar Shah. In Broach, some of their *dustdoors* on *Villages* or dues of Office are said to have doubled within these twenty years. If they originally had a scale of percentage on the realizations, it would be all fair; or whether or not, if they were indispensable to the general welfare; for the Government Revenues also have in that time nearly doubled.

મુલવી *Moolvee.* (Pers.) Expounder of Laws, Teacher.

To Abdul Rehman Mahomedan Lawyer in the Court of Circuit and Appeal in Guzerat the writer of this miscellany gratefully acknowledges his obligations for explanations of Arabic and Persian words which are introduced to these pages as occurring often in the discourses and writings of the Guzerat and Mahratta people.

મલ *Mull.* (Guz. and Sans.) Wrestler, Bravadoe.

મોરચી *Mórchee* or *Mortshee.* (Guz.) and *Módee,* (Mah.) A morbid affection, in which the symptoms are convulsive action, followed by evacuations of the first passages up and down, with intolerable tenesmus, or twisting like sensation

tion in the intestines, corresponding remarkably with the cholera-morbus of European synopsists, called by the country people in England mortifheen, and by others mord-du-chien, and Maua des chienes, as if it had come from France.

માર *Mār.* (Guz.) Killing, beating, maltreating; a term of extensive acceptation. When the acts are mutual the word is doubled. When their issue is fatal the completive verb *lakhvoo* or *nakvoo* here is used as *dalna* in Hindosthancee and *Fakné* in the Mahratta language.

મુન્ડા ફોડા *Moonda foda.* (Guz.) Head-breakers; these are mendicant Mussulmans who extort charity from the hard hearted by cutting their own heads, or other parts of the body before them and letting out red blood.

There is a division of the Suburbs of Broach in which they formerly took up their abode, called after them *Moonda fulleoo*.

નાઘોરી *Naghoree,* (Guz.) A Sect of Mahomedans usually employed in driving Carts, and keeping Cattle for sale, or milk. Their women are readily recognized, by their long jacket of one piece in party colours.

નાકદાર *Nakadar,* (Pers.) Tollman.

નાલો *Nallo,* (Plural *Nalla,*) (Guz.) A narrow or hollow way especially on the banks of rivers. Some of them are very long and deep, nor to be easily got out of but at the extreme ends. In that of Valsud, three cofs in length (north) of the Myhee, Pillajee Row Gaikwar, the founder of that family in Guzerat, treacherously beset, in the interval of a truce, and put to the sword, the army of Ahmedabad, thus atchieving his first important victory over the Moguls.

Such *Nallas* and lesser *Nuddees* (rivulets) from local or distant falls of rain, suddenly assume the appearance, and worst consequences, of deep and rapid rivers, on which occasions, the adventurous are sometimes lamentably drown'd, for want of floating vehicles; and even when a raft is attempted, it is trumpt up of four *matla* or earthen globelike pots, with mouths inverted, and *Charpàee*, or *Kàtlee* a small frail bed frame, from which we are informed, passengers on the *Kim*, by the breaking of these brittle buoys or other accidents often meet a watery grave, and, without them, casualties of the kind occur every year, there and elsewhere—Malabar tonnies or Canoes, which two men at any time could carry from the adjacent village to these channels, might be kept next each notoriously dangerous, for ferrying people safely over.

નામુચીયો *Nāmoocheeyo.* (Guz.) One without mustaches beardless. This, as a mere taunt, is poignant to those who think that a hair covered lip, or cheek and chin is a recommendation to the notice of the fair, but to cut off the whiskers, mustaches

mustaches or beard of a spirited Indian who had cultivated it with care, would rouse him to a rank in resistance and active anger above any ordinary apprehension entertained of these people's passions and powers.

नायक *Nat* or *Nyat* of Guzerat, the same as नायक *Gnyatee* in Sanscrit, and *Zât* and *Khom* in Persian, signifies cast, class, tribe, sect or family of which the Indians reckon four original, viz. Brahmin, Kshitree, Veishya and Shoodra, whence have issued many degenerate or Vurreen Sunker (which see.) It may be shortly said, in order to assist in finding out the estimation of casts, by the higher orders of themselves, for a humble traveller is bewildered that the circumstance of *Nàtra*, or a widow, or divorced wife, wedding again in any one of them, stamps it under mediocrity or modesty; where such is practised, that family is deemed base. The act is *nakàra*. It is vile. The division of people into casts should not be hastily condemned, nor any other local custom by strangers—On reflection feasible reasons will be found for every human institution—From early training Children acquire a knowledge and power of exercising the professions or crafts of their fathers. From ideas of obligation the indigent distressed of India are cherished by their particular class without becoming mendicants upon the community at large. Matrimonial connexion is never formed, where cast customs, are followed by parties in different walks of life and different languages.

To number expressly the various *Nyat* or communities in this country which is one scope of these notations would require a local knowledge almost as minute as that of fixing its population. See *Bamunn*.

नस्ती *Nestee*. (Guz.) Grocer.

नाक. कानकटा *Nukta* and *Kan-kutta*, (Guz.) *Nah-Kan-kappea*, (Mah.) As an unfortunate fellow creature, whose nose has been cut off, is nick named a *Nuckta*, so the smitten off ear subjects the sufferer ever after to be called a *Kan-keeta*. In the punishments inflicted by the Magistrates of British India, no cruel mutilations enter; On the contrary, every amputation, awarded by the Legal formulas of Hindoos or Mahomedans, is commuted into Stripes, imprisonment or pillory with more effect and credit, and perhaps hard labor is connected with the award, near to, or removed from, the scene of their iniquities. The discretion even of causing the face to be marked by a process not painful, *Choondna*, with a pin or needle on the skin, which is vested in English tribunals, is scarcely ever exercised by them. It is pity that any but objects of perpetual stigma should be thus treated by natives in office of our allies, or enemies; and they may be justly pronounced jealous fiends, or violent usurpers, and abusers of power, who cause such punishments to be inflicted on the inoffending, or reclaimable; which is not unfrequently

frequently witnessed in Asia. If any thing was to dispose travellers to defame nations, it would be appearances of this kind; imagining them to be the deserts of hellish habits; but on a comparison of crimes, and of their circumstances, malefactors will be found neither more or less, proportioned to population, in countries, where, neither personal protracted torture, or privation of limbs prevail, and whose wisdom and sympathy, humanity's highest accomplishments, in expiation of error, to which nature, with all the restraints of education, is prone, do not eternize an individual's or a world's shame.

નાણાવત્તી *Nana-vuttee*. (Guz.) Dealer in coins, examiner, exchanger of money. Persian *Siraff*, Anglically *Shroff*. They are for the most part, Hindoos throughout this Peninsula.

નૃત્તાલ *Nuthooa*, or *Nutwa*. (Guz. and Mah.) Players. In Sanscrit *Nutte*. They partake the Gipsy habits, and are altogether so unacceptable to stern morality, because of their tricks and transformations, in assuming the appearance of an altered sex, or materializing the ideas entertained of the Gods, that they are declared, by the sacred law, as one of the seven occupations unfit for grave society.

નામે *Nameh*, (Pers.) History, deed.

તુકસેમ નામ *Tukseem namah*, A deed of partition.

તમલીક નામ *Tumleek namah*, A deed of infeoffment.

એકરાર નામ *Ekrar namah*, Declaration in writing.

નોબતવાલો *Nobut vallo*. (Guz). Who beats a drum, or pair of drums on a Camel.

ઢૂનાજી *Oonace* or *Oonay*, (Guz.) That which is hot, where there is warmth.

The hot well situated about fifty English miles S. E. of Surat in the territory of the Gaikévâd or Guicowar Raja, is called *Dwrekee Oonâee*. Regarding its origin and use the following is an epitome framed by Sheeva Bhatt of Surat from the Skunda Pooraw, to the truth of which the practice of the present age bears testimony and it may be here stated that similar stories regarding all Indian antiquities of human art or wondrous works of nature obtain credit.

“ The Divine Ramchunder having set out on a tour through the Earth to visit
 “ all its celebrated Temples, came to the village Unnāvul, where there is a *Ling*
 “ (vivifying symbol of *Mahadevz*,) close to which, perceiving a pure stream called
 “ *Vmbecka*, he determined to perform a grand religious ceremony. The officiating
 “ Priests being nominated, they complained that the water of the river then was
 “ intensely cold, and begged his highness to procure, if possible warm water for
 “ them to bathe with, thereupon, his highness, according to their desire, plunged
 “ his arrow of fire into the earth, whence instantly sprung up a quantity of warm

water

“ water which formed itself into a Pan, or basin, and became a place of great note
 “ —It has accordingly come to pass, that an annual *Jattra* or holy fair hath been
 “ held on the *Peorneem* of *Cheiter*, (i. e. on the day of the full moon in April)
 “ there, when whosoever as shall bathe in the said fountain, and distribute in cha-
 “ rity (alms to needy objects), and feast Brahmins, and offer oblations to ancestors
 “ manes, beseeching the almighty, shall obtain forgiveness of their sins in former
 “ lives.”

ઝંધડો *Oonghetto*. (Guz.) A sleepy fellow, heavy headed person. The Indians are very apt to fall a sleep during the day. It would seem a disease, but they are seldom desirous of getting rid of it. All their aphorisms justify rest after replenishing, as the Italian Physicians &c. and only recommended motion then, if the reverse can not be commanded. On these opinions, Doctors always have and always will differ.

ફેરારી *Ootaroo*. (Guz.) Who is borne over, a passenger on board of ship or boat; the fare at ferries in India is generally low, which it ought to remain, and mendicants of every faith with Brahmins are altogether exempted from paying, and while those who are to pay are not plagued to do so before they embark nor even until they shall have crossed in safety and thus the interrogatory adage—“ Do they demand ferry hire of the drowned.” The difficulty of obtaining a passage to their native land is doubtless not unfrequently a cause of anguish and its ghastly train of unfortunate attendants to emigrants in distant countries.

ઝોલો *Otló*. (Guz.) A small veranda, terrace. It is here people at leisure meet and pass time, consequently the word is often referred to in relations of visits and conversations. ચોરો *Choro* is the same on a larger scale.

પાદર *Pader*. (Guz.) A common, the uncultivated land adjoining a village.

પાલખી *Palkée*. A litter well known in India called by the English *Palankeen* A Guzerat Punster aware of no other hazards the Etymology *Pa-lakhee* a thing requiring an annual income of a quarter Lack to support it and corresponding luxuries. The name in Sanscrit is *Doleeke* corrupted *Doolee* or *Dooley* by which we distinguish the humble vehicle of poor sick.

પરબ *Párrub*, (Guz.) *Prapá* (Sans.) The part of supplying another where-withal to drink. The person who attends at such place, in Guzerat, is called *Par-rubeeo*. In wastes deserts or arid spaces formerly “ persons were entertained by Philanthropists, and by good Governors to keep pots filled with water to quench the weary Traveller’s thirst, or poor people speculated on this mode of earning a livelihood

hood then, as now. The supporting of a single Parrub is as meritorious as excavating two *Tulaos*;" (reservoirs) say the truly Charitable and the truly thankful.

પારસી નામી પારસી *Parsee* and *Parsen*, the Guzeratte and Mahratta mode of distinguishing the male and female descendants of the Emigrant Gubber, from *Farisfshan*. They are divided into two grand classes, the *Mobid* or *Clerical* and *Behdeen* or laity. From various offices assigned to those in either tribe, they have numerous professional titles, as in the former, *Dustoors*, Doctors of Civil and Ecclesiastic Law, and *Herbood*, administrators to the Altar, *Andharoo* &c.

According to accounts which an easy access to conversations with many of their *Dustoors*, has afforded to the writer the following may be hazarded as a fair historical, and descriptive outline, though undigested of the Indian Parsees.

After the Mahomedan religion was promulgated in Arabia, and began to be carried into the provinces of Persia, the Ancestors of these Indo-Parsees abandoned their homes and dwelt in the mountains, until the overthrow of the Persian monarchy, in the death of Yezdegird. These people, then, having no longer any hope of returning to their native plains, and of preserving their religion, now tired of the hills, and woods, wandered towards Hormuz, or the port of Ormuz, governed by a descendant of the Persian Royal family; where they resided fifteen years, and learnt, amongst other acquisitions, the art of ship building, (hence their *Vadeea*, or Shipwrights) and it is added even a practical knowledge of navigation. At the expiration of that period, they sailed from Ormuz and made the Island (Dweep, Sanscrit; Deeo, and Deêp Pracrit) Dieu.

They landed at Dieu, and lived there nineteen years; but, disliking the place, which afforded not scope for their industry, the greater part of them left it and came to the Guzerat coast in vessels, which anchored of Seyjan, the name of a town (in land a few miles from the point now called by European mariners St. Johns) from which a then considerable Raja (named Jadee Rana, of whom the modern Mandwee is descended) took his title. This Raja allowed a few of the most intelligent of the forlorn crew to land. Those who were judged the fittest to negotiate under their necessitous exigences, and best understood their own institutes, and one, or two, who had studied successfully the Sanscrit language, while they dwelt in Dieu, were conducted into the Raja's presence; where they declared in fifteen verses the principal points of their faith, and customs, with which the Sable Sovereign was well pleased, and declared his best wishes for them, in a sentence, which constitutes the sixteenth, in a little book carefully kept by most of the modern *Dustoors*. (A translation thereof is found below, as exhibiting a faithful picture of what they at present preach and practise.) It was stipulated before landing, that they

they should disarm, and assume the Indian externals of dress, and public forms of matrimony, live like his other subjects, and speak the same language. These Parsees sojourned together several hundred years in the territory of Seyjan, where, in their transmarine abode, they first lighted up an Atish Bêhâram, or sacred fire; But after that time, many of them went forth from Oodwâdâ, the site of the said flame, in quest of fortune with their families, never, however, far from the sea shore, settling at Nowfaree, Veriow, Occlifeer, Broach, and Cambay. Their establishment and increase of population, at Surat and Bombay belong to later times, and must be attributed to the encouragement of a protecting Christian Government, or hoped for and happily effected interference of respected European agents. After their voluntary dispersion from the territories of Sujjan, Mehmood Begra, Prince of Ahmedabad, a notorious civil usurper and religious Bigot, sent a detachment to demand a tribute from the Sujjan Chief.

The strength of the Mussulmans, on this march, is said to have been thirty thousand men. The protector of the Parsees now called upon them to join his natural militia. There were only fourteen hundred adult males of the Parsees present. They however fought a bloody battle. The Mahomedans were worsted; but an immense army soon after returned, and compelled the Raja to pay a *Peshcush*, or tribute, and to acknowledge the Ahmedabad power and authority invincible, and paramount.

Since then, the Parsees have lived in larger or lesser communities, on the west of India, a few of the men of their tribe sometimes undertaking voyages to different parts of India, to China too, and even to Europe latterly, in ships commanded by Englishmen.

Their women have not yet wandered from settlements and sanctified places or those gifted with officiating Priests, holy fires &c.

Their Tumular walled cemeteries form a singularly shocking sight from the Parapet, exhibiting, on their sloping insides, recently dead bodies putrified, and depurating in the sun, and in the central ossuary a vast wreck of human skeletons, from the reminiscence of which, the nerves of the writer recoil.

Mobids may marry a *Behdeen* female, but *Behdeen*-men cannot take a wife from the *Mobid* families.

The Parsees often train other people's children of both sexes, and admit them to the privileges of the *Behdeen* tribe. The Bastards of Parsee-men by Indian women are admitted similarly into their cast. Nor would they object to admit to their faith, and lay rights, converts of any class of people grown up, and possessing such characters, as shall inspire with a confidence of their keeping the *Zertushtan* commands

mands. The latter adoptions are rare but the former are frequent and account for the different degrees of shade.

The Parsee women must be acknowledged to have, for a long time, conducted themselves with superior continence, or at least to have preserved that character, and there are many of them possessing personal attractions, and warm affections which render their resistance of self conceit and of the flattery of strangers more surprizing and estimable. By the 6th article of their creed Parsee women are held on an equality with men, and hence their ease and intelligence. Certainly they are the most sensible and agreeable women which the Translator has had the happiness of conversing with amongst the *Hither* tribes.

Should a girl who has been bethrothed die before the ceremonies of marriage, the guardians of the boy, who has thus lost his bride, must look out for another girl, who has similarly been deprived by intervening death of her bridegroom; amongst adults also remarrying, widowers ought only to wed with widows. A widow under forty may marry again.

Imitating their neighbour Hindoos, the Parsees of India betrothe their children between the ages of four and nine years or prefer their requests and pass promises (as it is expressed in Guzerattee, *Magoo*, in Sanscrit *Vagdutt*, and in Persian *Nam-zudd*); The Solemnization of nuptials follows, whenever convenient for the parties under happy auspices, within the ninth year of the girl's age. It is unnecessary in this place to pursue the subject to consummation.

When a Parsee, of either gender, or whatever age, and calling, lies on the bed of death expiring, and when a defunct is dressing in winding-sheets, by the hands of strangers who are the lowest of the Parsee tribe, and when placing on the bier (which happens, if the sunshine, as soon as the breath is out of the body) to be carried from the house by special bearers of the dead, and when repositing the corpse in the common cadaverous receptacle, a dog is caught to watch it, with his quick sight, from the spirits in the air.

These Parsees most firmly believe in ærial evil beings, visible to the canine race, and amongst dogs esteem those the quickest sighted which have light brown eyebrows, resembling a second set of optics, thence called Persically *Char Chesnum*, or four-eyed. By means of such capacity, they account for the dismal howl of dogs at night, which drives the hovering devils from their house tops; a less frightful kind of effort is directed against thieves at their doors or windows. It may be just here mentioned, by way of apology for this superstition of these people that, the power of seeing the atmosphere in agitation is attributed to swine by the rustic multitude in many parts of the United kingdom.

The Parsees entertain no notion like that laid to their charge by Europeans with

(with whom the speculation must have originated) of hares experiencing the Lunar Lochiæ, and only alledge, the circumstance of a lifeless leveret being classed amongst carcases that are forbidden to be touched, as the reason for their not taking it in their hand. They have no antipathy to a living hare. Their horror to handle a dead dog, or crow, or even late the dearest of their family or friends, has equally the support of their religious institutes. Some appearances, naturally sanguinary, arising, from superfoetation, its precursors and attendants, in this little animal, must have led to so curious a conclusion of a Phenomenon as existing in their habits, which is only evident in the female of the rational world.

The Parsees do not appear to keep Registers of their own numbers which might be easily ascertained. They are a peaceful, industrious people, and would they were increased! The principal places of their abode now are Diu, Cambay, Broach, Occliseer, Hansote, Verio, Surat, Nowfaree, Oodwar, Demaun, and Bombay. On the death of a Behdeen, they have reason to know, how many adult Mobid males belong to the same settlement, for then the heir of the deceased presents each of the Priestly class therein, and able to attend, with a shirt or other piece of apparel, and gives a feast to them all. From these entertainments it appears, that there are in Surat alone sixteen hundred *Mobids* arrived at man's estate. And the *Behdeens* here are supposed to amount to twelve thousand. By a census taken at Broach 1807 there were 3,101 souls old and young, dark and fair of *Mobid* and *Behdeen* Parsees in that town and suburbs.

There are many *Mobids* who can decypher and write with ease what they call *Zshind* or *Zend*, and *Pehlue* characters, but do not understand either language more than or so much as, the least tutored Pastors of the degenerate Portuguese in India, who read over and harp out by rote the common service parts of the *Rituale Romanum*, while they cannot resolve their signification in the low Lusitanian, or own mother tongue, the *lingoa baixa*.

Some of these Parsees too acquire a recollection of the *Balbhod* alphabet, and attempt to scan Sanscrit, (in which they pronounce benedictions at bridals,) but they make no boast of their learning or worth in any way, notwithstanding their predecessors appeared to have done so, when they sung the following *shlocks* or verses; the first of which only, is translated into English in the original form of question and answer. The rest, out of respect to them, reject the Bombastic conclusion, and of course the interrogative stile.

Translation of fifteen Sanscrit sentences, said to have been spoken by the first Parsees who landed at Sujan, and of a solemn invocation by the Raja of that place for their peace, prosperity, and fame.

Who

1. Who are they that thrice a day adore the sun and elemental five (fire, æther, wind, earth, and water) which exist eternal in the three worlds, and who worship the Divine Hormuz, as King of Angels, full of Justice, power, and mercy? They are we, the fair, the fearless, valiant and athletic Parsees.

2. The Parsees observe silence in seven situations viz. bathing, contemplating the Divinity, reading the Divine Scripture, making holy offering, eating victuals, secreting the contents of the alimentary canal, item vesicæ urinæ. The affluent amongst them are liberal to their fellow creatures in need. In sacrifices to the Cow, Parsees make scented woods to smoke and offer flowers diffusing fragrance.

3. The Parsees always wear a fine jacket of muslin, (*Suddra*) in the place of a coat of mail, and, instead of the mouth of a serpent, a woollen tape (*Coostee*) tied round the loins, and a small cap of two folds of cloth covering the crown of the head.

4. On occasions of marriage and feasts, Parsees rejoice with song, and the sound of instruments. Their wives then anoint them with the paste of Sandal, and sweet scented oils; nor does mirth make them exceed, or forget the excellent ordinances of their law.

5. They entertain guests with plenty of food, and that which is pleasing to the taste. They excavate, for the public convenience, pools and wells; they give to deserving objects gratis cloth and other articles, which they stand in need of.

6. The Parsee women, as much as their men, are presumed capable, and permitted to contemplate the causes and effects of joy and grief, pleasure and pain, wisdom and folly, virtue and vice, health and disease which mortals experience, and to admire altitude and profundity, light and darkness, creation and chaos, and all the works of the almighty.

7. With *Gómootra* (vacæ urina) affusion on the body, and by inward prayers, Parsees, having purified at early dawn, attend to their necessities and avocations; without the tape tied round their loins, they must not sleep, nor pray, nor make offerings nor sacrifice.

8. With fuel, six months dried, of the wood of Mallaya (Sandal) and with the flame of Camphor, Parsees perform *Homa* five times a day. Where the sun shines or rain falls fires must not be lighted. They abjure hypocritical invocations to heaven, and affections fixing on another's wife.

9. The wives of Parsees are held pure on the seventh night from the commencement of the menstrual flux, and on the fortieth day from child birth.

10. The Parsees hold it immoral and impure, to cohabit with women not their own; they keep holy the anniversaries of their ancestors. They do not use

flesh

flesh but in sacrifices; their females lately delivered, or those flowering, are not allowed to move about and defile the terrestrial element, nor offend with their view the more sublime; at nuptials, contracted in happy hour, no widows are admitted to be present.

11. Till a Parsee woman, who has brought forth a child, shall have passed forty days, she cannot cook victuals. She should keep silence, nor sleep much, but bathe often, pray and think of the sun. She ought to admire the existing five elements also, and the moon.

12. Parsees venerate water, air, æther, earth, fire, the sun, moon, and Hormuz, as all bountiful, not transient, but immortal, and ever attending to life's necessary wants, and fulfilling lawful desires. They should read, or repeat duly, every day their prescribed prayers for attainment of triumph, grace, and glory. In eating, they should be silent. And their persons ought always to be pure.

13. The advantages of wearing a *Coostee*, or string of woollen, round the waist are many, and equal to ablution in the Ganges. It is directed to be preserved whole and clean, and form a part of their dress, as well as the *Suddra*, or fine shirt, and shift of both sexes. Their design is discanted upon, at large, in the nineteenth number of *Zertusht's* twenty one volumes.

14. The Parsees solicit absolution of sin, after heartily repenting thereof, and by besmearing the body with the five products of the Cow (milk, curd, butter, *Mooter*, and *Góber*) one after another, and washing off each with water.

15. The sage inspired, who instituted these religious observances, for the conduct of mankind, predicted eternal bliss to those who walked in the way of them. And it is believed, that their supporters have found habitations in heaven. To their blessed memories, devout Parsees strew sandal and pulse upon the land.

16. The Raja's reply—Be joy to those who walk faithfully in the way of Hormuz; Be increase of their generations; May their prayers obtain them remission of sins, and the smile of the sun, may, likewise, abundance of wealth, and the measure of their desires flow from the liberality of *Lekshmee*; and, lastly let the beauties of person and of mind, which now adorn, continue to distinguish them amongst nations, to the end of time.

પરિવેશ *Pussáeeta*, or *Passaita*. Whatever be the etymology of this word, it is employed in Guzerat, and there alone, to express all the lands held by village establishments of Watchman, Scavengers, and Handicrafts, &c. *Passaitawallas*, whose duties are directed by the Patells. Some suppose them to have been appointed by the Patells, “*Patellé vussavya te Passaita walla*, i. e. those placed “by the Patell, are *Passaita wallas*,” others think by the sovereign, thus “*Paad-*

“*Shāye* or *Paadshaeethēe apyoo* i. e. by the King, or from the state (lands), given.” In the district of Broach, under the English, these people are as largely endowed as they were found, and it seems wise, that they should have land in lieu of cash, since the former attaches them to their stations, and fills up much of that time, which they would otherwise have to riot in idleness, and all the ills that flow from such a state.

પાટ Pat. (Sans.) Exposition, prayer.

પટેલ Pátell and Pateel. (Guz. and Mah.) Chiefs of any class, or community. Heads of villages are thus distinguished; and it is them that are here spoken of. They are also called *Pateedars*, *Hissedars*, and *Bagdars* or Holders of shares (in the soil.) The authority and duties of the principal Patells, who, as representatives of the rest, enter into a responsibility to Government, for the peace of their respective villages, and payment of public revenues, whence they engross almost every intercourse with the superior local agents of the state, bear a parallel to the *Parbuttees*, (or *Pravurtyakarer* agents for affairs) of Malabar.

Whether they have an hereditary right over the ranges falling under, formerly, or committed to the care of their predecessors has long been a question, which has found enemies; but it is so much at variance with custom, and the permanent advantages of Government itself, as well as that of the body of the Guzerat peasantry, that the grand propriety, and perpetual tenure, of the Patells should be held as established.

A man of this description is never deprived of his tillage, unless he does not attend to it himself, or by other hands, or omits to pay his quota of annual contribution. His liberty is never forfeited, nor his lands confiscated, without he shall have committed a crime, which would subject any one to such punishment in whatsoever station. Were he, by any chance, proscribed, without appearance, or trial (a circumstance rendering honest men reasonably sceptical) his lands, from want of hands at all, or of willing ones, or the opportune and powerful interference of Government, would lie waste. No Patell, indeed, with foresight of the mischief to their whole body, would ever volunteer to occupy his fellow's premises without his express consent, or that of the general voice; and it is only vicious or base characters that are found to do so countenanced by unfeeling *Amildars* or Managers.

Of the controul of Patells over the soil they were born on, or that portion, which their Fathers held before, the most intelligent member of the reigning family of Gaikwar takes cognizance, and conceives an agreement with the forlorn and self secluded partners in the Patellate of a village near Baroda, as giving more right, and greater force to his will of acquiring the quiet cultivation of the lands therein

therein, than all the law his relative's counsels can adduce, or arms can command. Many instances of the same sentiment followed up by the course here conceived must have fallen within the notice of every intelligent Sojourner in these parts at all interested in the people.

પાતિર *Pátir.* (Guz.) Hindoo dancing girls, players.

પાઠક *Pathuck,* A teacher. In many Brahmin families of Guzerat their members continue to take this title, where none of them have learnt even to read, or to write their own alphabet.

પીડારા *Peendara* and *Pendaree* (Guz. and Mah.) Plunderers.

પીઠ *Peeth.* (Guz.) A set of shops or bothiques, as *Kela peeth* plantain or fruit shops.

પાસો *Paesso.* (Guz.) *Paceka* and *Aeevujee,* (Mah.) Money, wealth.

પેશકુશ *Peshcush* is resolved by some Persian Students to be an advance, (which the Mahratta Farmers understand by *Ruffud* another Persian word) but the practice of collecting claims of this kind by *Mooluk gheery* or marching an army into the country, when convenient for the paramount power to detach one, proves that the Tributaries are generally in arrears.

પરગણા *Pergunna,* A number of villages, division of a country, called in the Mahomedan tables *Mahl.* The Guzerattees and Mahrattas employ both of these Persian words promiscuously. There are 99 in the Mogulanée Topographic tables of the *Senbal* of Guzerat.

પેશવા *Peshwa.* (Pers.) The foremost. Prime Minister. This title in India seems exclusively applied to the Chief person in the administration of the Mahratta affairs at Poona.

પહાંસેઓ *P,hanseco,* A term of abuse in Guzerat, applied also, truly to thieves or robbers who strangle children in secret or travellers on the road, as well as to authorized hangmen, who hoist culprits on the gallows.

પહુકેર *P,huckeer* or *Faqueer.* (Pers.) A sanctioned, sanctified mendicant, amongst Mussulmans. These characters amongst Mahomedans may fairly be compared to the *Vearagees* and *Goffeins,* who live on the credulity and condescensions of Hindoo males and females.

પહુલ્લેયો *Phulleeyo.* (Guz.) A cluster, group, a number of houses contiguous, small division of a town, as *sheth-phulleeyoo* the neighbourhood of some *sheth,* or principal person.

પીંજારા *Pinjára.* (Guz.) People who separate the seeds from cotton and otherwise prepare that article for the spindle. They are, for the most part, poor Islamites

mites. The Hindoo cast of *Puncholee* likewise follow this occupation, and others in the lowest circumstances.

પિંજરા પોલ *Pinjrapole* or *Pánjrapól*, A cage or court. An hospital for brutes is so called in Guzerat. The donations of the Hindoos for its maintenance are speciously styled charitable, although they are so laid down that they deserve to be looked upon as compulsory. Every marriage and mercantile transaction amongst them is taxed with a contribution for the *Pinjrapole* ostensibly; but a grand balance must go into the managers pocket; for at Broach, there are only seen in this receptacle milch-cows, and goats and pigeons that yield the cost of their keeping while a thousand pounds sterling annually for the ostensible purpose is collected, and in that of Surat, the only animals of any expence are a few wild young bulls and wicked biting monkies.

પટ્ટામિનો *Pittáminno*. (Guz.) A flatterer. If it were fair to depict the character of a nation, by the outward conduct of individuals, in any country, with whom travellers have intercourse, few or none of the people in the province of Guzerat, who are allowed to be civilized, could escape this title from their foreign superiors. Although the adulation of bipeds is disgusting to an independant Englishman, he may forgive that forced and false condescension in his remote fellow creatures, to which his compatriots have been latterly less constrained.

Here, from the spread and settlement of Islamites, and Mahrattas in succession, as Rulers, the only moral descriptions of the Guzerat language, who have preserved or improved their birth rights, are the proud and obstinate, or those apparently, in the extreme of principle and practice, quite opposite.

પટ્ટાન *Pittan*, *Afghan*, These names are given to a people who inhabit the country between India and Persia many of them are found in India where they follow generally the profession of arms. Their features are Jewish.

Pittan is said to be an Indian corruption of the Arabic *Batan* assistant, master, hirer, or keeper. *Afghan* means noisy, troublesome in the Persian language.

પૂંજડા *Poonjedda*, or *Poonjra*. (Guz.) This name, in the northern parts of the province, is given to Mussulmans, who sell vegetables.

પોપિડો અને પર્ટર *Poppidoo*, and *Purter*. (Guz.) Waste or neglected lands, but susceptible of cultivation.

પૂજા *Pooja*. (Sans. and Pracrit). Worship.

પૂજારી *Poojara*. (Guz.) Ministers of worship or Servants of the temple.

પોટ્ટા, or *Puttah*. (Guz.) A written agreement, or express assurance; Thus a manager of a district grants to the Patells of a deserted village, in order to induce

them

them to return, a lease for one or more years, containing a declaration of their mutual obligations, as the one affording protection and the other preserving the prosperity of his or their villages, and paying a fixed rent. Patells pass a similar voucher in favor of individual cultivators.

પ્રાકૃત *Pracrit*, A vernacular tongue; common, current or living language; varying as French and English to themselves and to Latin; as the Guzerat and Mah-ratta to each other and to Sanscrit.

પુકાલે *Puckalee*, A waterman who carries about, for consumption, on the back of a bull, bullock or buffalo the liquid element in a leathern bag.

પગલે *Puggee*, (Guz.) Foot-follower; a Hindoo cast, who rank nearly with the Colees. Where the practise of roaming far and near by night and by day to break houses, and to plunder, prevails so much as in Guzerat, these *Puggees* are, or might be made, highly useful as a Purveyors of Police; nor is their duty so difficult. Here are no public roads paved with stone, nor hard frost, nor extensive tracts of turf, or swardy lay. In Summer, or the sunny months, mostly all the shorn surface exhibits sand or dust; in the rainy season an impressive mire throughout. These *Puggees* (as well as their country-men whom they are employed to trace) are from their nocturnal wanderings, hardened beyond the fear of sprights, or dread of detection by man.

This tribe, as well as *Bheels* and *Colees*, towards foreigners fond of the sports of the field, readily afford their aid in beating up the haunts of tigers, hogs, or deer, with wonderful patience, and perseverance, like the *Nayadees* of Malabar.

પંચોલી *Puncholee*. (Guz.) Fives. These are unfortunate Hindoos, who, born in illicit love, have thereby lost the rank of their respective parents, and, without claim to enter any of the *Furrun Sunkur* or mixed classes, as anciently arranged and avowed, form a society of their own.

પટ્ટા *Puttoo*. (Guz.) Silk manufacturers.

પંડ્યા *Pundya* or *Pundajee*. (Guz.) from Sanscrit *Pundit*, A wise man, Doctor. Many inherit this title, who are not distinguished by the qualification, in Guzerat more than some of ourselves; but it becomes the maker of this observation to declare, that his Brahmin friend, before whom most of these sheets are written well deserves the appellation of *Pundya*, by which he familiarly passes. His proper name is *Adeetram*; and it is with pleasure, that his wellwishers see him a public expounder of the Hindoo Laws in the provincial Court of Circuit and Appeal.

પંતેવોલો *Puntevôlo*. (Guz.) a corruption of *Pâteevâllo*, Who has a share, a partner in trade.

પડતલ આર.પોપડું *Pudtil* or *Purter* and *Poppidoo*, Neglected lands, lays.

પથારી *Putharee*. (Guz. and Mah.) Halting place, lodgings.

પોલ *Pól*. (Guz.) Court, yard, a quarter of a town or village having always a gateway; as *Pádà pol* the Buffalo yard.

પરૂં *Purroo*. (Guz.) Suburb, or branch of a town, village or hamlet.

રાંડ રાંડલી *Rand Randélee*. (Guz.) Deprived of ornaments, as observed in widowhood; *Bódkee*, (Mah.) with shaven head; *Veedhwa*, (Sans.) without a husband, a widow.

રામદુવે *Ramduvee*. (Guz.) Pilfering Brahmin.

રાવત *Rávutt* or *Ráwut*. Mareschall. The Mahrattas understand by *Rawut* a mounted Soldier, the Guzerattees a horse-keeper; some Katiwar families of consequence take this title; they are famed for studs.

રેલ *Rél*. (Guz.) Flowing, flowed, flood. It is applied to riches metaphorically, but more constantly to rivers in a swollen state, (as well as *Poor* (Pers.) full or more,) inundating the land, and attended with apparent immediate destruction but in reality with advantages to transitory life and things; as appear truly to be all the acts of heaven. The most sublime scenes which India presents are mighty floods.

રેખતા *Rekhtah*. (Pers.) By this foreign participle signifying mixed or scattered are understood in Guzerat amorous effusions in the Hindi-Mahomedan or Hindoostanee dialect. Popular songs seem to breathe sentiments similar in every clime, however varied the figures may be from local circumstances, or different the delivery in time, sound, and attitude. A young friend of the Translator has the merit of metrifying versions of three little favorite pieces which are here introduced.

FIRST SONG,

કીને આનુરદાકી આ મુજશે મેરે આરકે નહ

Commencing *Kinne ázoordà keeca*.

Ah! who from me hath torn my love,
Whose words so soft and sweetly flow?
Who fondly still my heart to move,
In soothing, ever shar'd, my woe;

To whom shall I in anguish mourn?
Who now will hear my piteous sigh?

Ah!

Ah! would the lovely youth return!
Whose form majestic glads the eye.

Oh' absence, why inflict such smart?
Pangs such as these I cannot bear,
Oh' tho' he come to pierce mine heart,
His presence still that heart would cheer.

Who hath not seen the dark abyfs?
Then let him come and view thine eyes,
Or mark, as far, oh far from blifs,
What clouds o'er all my nights arife.

Thus, ever, ever drown'd in tears,
Preserving ay a pearly store,
The world with all its wealth appears,
To me a scene that charms no more.

SECOND SONG,

આફડે જાતો હો રાજન અખતો બહા આદ રખો

CHORUS. "*Bhulla yād rākho.*"

Ah! wherefore pass so proudly by?
Why wish to shun this faithful heart?
The time may come when thou shalt sigh,
As late repentance flings his dart.

Oft have I try'd my little skill
To sing thy praise, and yield thee joy,
But cruel youth! thou scorn'st me still,
And all my hopes of blifs destroy.

Ah! very well; bear this in mind,
Did'st thou like parrots thoughtless speak?
Or is thy heart indeed unkind?
And mine, ah! must it, must it break?

Thine like the parrots angry eye,
Indignantly averts its light,
While my poor heart with many a sigh,
Whirls like the Pigeons' circling flight.

Ah' very well, bear this in mind,
Some day thou'lt come within my power,
When I, like thee, may prove unkind,
And cause thee many a painful hour !

THIRD SONG,

Beginning "*Eefzimánè meen.*"

How sad my days! now Cupid flies,
My heart forgets with joy to move,
'Tis true I've friends that sympathise,
But, Gods! what's friendship without love?

Who ne'er hath felt his wand'ring heart
In love's impurpled toils oppress'd ;
Ah' then he cannot judge the dart
That quivers still within my breast !

No ; charming fair ! I'll still adore
And try new arts thy smiles to move ;
Wealth have I got, plenteous store,
But Gods ? what's riches, without love ?

Tho' rivals frown, their frowns despise,
Liv'd ever flow'r without it's thorn ?
Be cautious of their jealous eyes,
And virtue shall thy name adorn.

Virtue! her reign how shortly o'er,
If slander once incline a frown ;
But love hath many a wile in store
In secret each fond wish to crown.

By love I swear, by love divine!
 If thou should'st bid me yield my breath,
 With transport I'd that breath resign,
 And glory in so sweet a death!

Ah heavens! you smile! and soft incline
 To bid new life within me move!
 No longer then shall I resign
 My heart to grief, but live and love!

રવાયત *Rewayit*, (Pers.) Exposition.

રવાડી *Ribadee*, or *Ribaree*, Are Hindoos in Guzerat, who rear Cattle. They draw milk from Cows and Camels and dispose of it in that shape or in Ghee. The milk of the Camel and its Ghee is not used by Brahmins or Bhattis. The *Gowlee* and *Burwad* have similar occupations in the Deccan.

રવપુત્ર-રવપુત્ર *Rajpoot* or *Rajpoot*. (Guz. and Mah.) from Sans. રાજપુત્ર *Rajapootra*, Literally sons of Sovereigns; are of a stock degenerate from the second class of Hindoos, called *Khsetrias*, or *Khetrees*. Reigning is assigned to the class in the Shaster, and many of these Rajpoots retain a share of the pride and pomp of Princes, which they were once in a higher degree in this country. The Grasias amongst them possessing lands only pay *Salamee*, or, as a sign of submission, one Rupee per beega, while a Koonbee pays twice or ten times as much on the same surface. This moderate assessment, on the lands left in the hands of Rajpoot families, was fixed by the Mahomedan Government in Guzerat. They are represented as ignorant and cruel. But most of them are polite and hospitable according to local conceptions. It is an infringement of these or insult real, or imagined, that precipitates them to measures of personal violence, nor if death ensued, would their crime be considered, as calling for Judicial retaliation from a view of the system of morality and state of society in which they live, under the Chiefs of their own tribe.

રેશમવાળો *Ressimwallo*. (Guz.) Dealer in silk-thread.

રંગરેઝ *Rungrez* or *Rungry*, The general term for Dyers.

રસોઈ *Russooea*, (Guz.) House Cooks. This name is common in the south, *Randinneea* in the north of Guzerat.

સંસ્કૃત *Sanscrit*, The language in which Religion and Ancient History, &c. is written by the Indian Literati from *Scind* to *Siam*. It seems to these nations like the Latin in Europe.

શાથી યો *Satheeo*, A figure as a signature drawn by Hindoo women, on written deeds.

શાંથ *Santh*. (Guz.) A company, crowd, fair, as *Sooter-santh* a yarn market.

શાબલીયા *Sabulleea*. (Guz.) A low cast of Hindoos. Their business is generally with cattle for work and the dairy.

શાટા ખત *Sátákhutt*, (Guz.) *Sátékhutt*, (Mah.) Letter, or deed of Bargain, or agreement.

શાહીરવાલો *Sayer-wallo*, Collector of duties, Customs.

શીખ *Seem*, (Guz.) *Seema* or *Seemva*, (Mah.) Borders, or outfields, also the lands of a village at large.

શેલોદ *Selode* or *Seelott*, an armed agent, perhaps from the Persian word *Sil-edar*. By this doubtful name adventurous Collectors of the claims of Grassias, who live in exile, range the country, especially the *Surat attaveesy*, (28 districts) and distress the cultivators by demanding more than their Master's dues, and extorting monies on pretence of their own personal expences and numerous train. Could their constituents be prevailed upon to return to the abodes of their ancestors, they would profit from the cultivation of their own lands, or let them at a higher rent, and, directly collecting their inheritance of Cash-taxes on communities, or accepting them from an Officer of Government, dispense with these dangerous instruments to the public peace. Such Selotts are rarely seen north of the Nerbudda.

શીખાંડી *Sepoy* or *Sipahee*, (Pers.) A title given in most parts of India not only to a military man, but to a badged menial. Native Sepoys trained by British Officers to trusty Soldiers, deserve the most distinguished appellation; but in Guzerat, this sound is neither to strike with admiration or with awe, since the meanest of Mahomedans assume the name of Sepoy, if a cutlass or a dirk dangle at their side or stick in their girdle.

They think their right to the name inherit, and it is that their predecessors were, under the Mussulman rulers of the country, alone, or chiefly employed in the legions of the army and armed police.

શાસ્ત્રી *Shastree*; A Sanscrit word adopted in all the dialects of India, to avoid circumlocution, as the Latin Doctor is in the polished languages of Europe. A communicable knowledge of Logic, Law, Physic, or, other subject entitles a Brahmin, or any man, strictly speaking, tho' the holy orders solely take it upon them, to the distinctive appellation of *Shástreo*, or Doctor.

The *Dherm Shástrees*, or Expounders of Hindoo Law, have been admitted into the English Courts of Justice, on assured good character for learning and morality. It does not appear ever to have been the custom at any of the Seminaries of education

education or private Schools on this Coast to give to their approved pupils diplomas; and, whilst we cannot gainsay it, there is but justice in supposing they hold their titles from talent, as much as the professionalists in other countries, who grind for the occasion of ordeal, and pay for degrees.

شعيا Sheeah, (Arab.) A friend, the title taken by those Mahomedans who deny the preferable claims of the first three Caliphs on the throne to Allee the favored son-in-law of their Prophet. These friends of Allee have very little friendship for the Soonnees. Their families seldom intermarry. In religious ceremonies there are some small differences observed. The most prominent to a passing observer is that the Sheeahs at prayers press their forehead upon a piece of creed-inscribed tile made of the clay of Karballa, where Imaun Hassein was murdered.

شکار Sheekar. (Pers.) As well as hunting for land animals, and fishing in the waters, this term serves robbers, on either element, to understand an excursion against the property of traders, and travellers.

Piracy is still practised by every nation on the borders of the Indian ocean, except where Christians have settlements or sway.

شاه Sheikp, Sheyk. (Arabic) Elevated, Lord. Many Mussulmans of India who cannot boast of rank in their own persons or predecessors and of no numerous family or nation, take often the title of Shekh.

شار Sheree. (Guz.) Street; as *Sankiddee sheree*, a narrow street, *Moollee sheree* an open or wide one.

शेथ Sheth or Shet. (Guz.) from Sanscrit *Shresht*, great or good. It is here superadded to the name of men of consideration, as *Purbhoodas Shet* of Broach, in whose books, a certain Mahratta Sirdar is said to stand debtor for a Crore of Rupees, or a million and quarter sterling money of Great Britain. This old man, in early life brought butter clarified or ghee in dubbers upon his own head hither from Baroda, and retailed it with his own hands in open Bazar. He is never heard to murmur the aforesaid as a desperate debt, and it is supposed to be still rich.

सरकार Sirkar. (Pers.) The state or Government. It is often in India used as the possessive by inferiors, originating in a hyperbole of flattery, and assumed from vanity by scribes in Bengal, as the Penmen about Bombay call themselves *प्रबुध* *Prubhoo* (Purvoes) perhaps, however with better plea, the latter having sprung from temporary Lords of the Land.

सिरनेयो Sirraneeyo (Guz.) *Seekleegur* (Mah.) Cutler.

शुल्क Shulk. (Guz. and Mah.) The æra (used south of the Nerbudda) of Shalcewahin who became a King 79 years after the commencement of the Christian æra.

संवत् Samvutt. (Guz.) *Savunt*, (Mah.) Corruptions of Sanscrit, *Samvutt* for a year

year, this stands for the æra used north of the Nerbudda of Veekrumadeetya of Vikramajit who ascended the throne at Oujein 57 years before the birth of our blessed Lord Jesus Christ.

સપરવો *Suppurvo*. (Guz.) *Sunn*. (Mah.) Holiday.

સરખમો *Surreiyo*. (Guz.) A Perfumer, Retailer of scented stuffs.

સજદ *Syd, Seid* or *Seiyud*. (Arab.) Chief. Mahomedans who are or who pretend to be, descended from Fateema, the daughter of Mahomed, the founder of their religion, assume this title.

સતી *Suttee*. (Sans.) Supposed to signify a good wife. See *Agnee Daha*.

સતવારી *Sutwarée*. (Guz.) A branch of the Sooder cast, who rear vegetables.

સવાર *Swar*, or *Swár*. (Pers.) mounted, a horseman. The commanding appearance, of the Honorable Company's Cavalry in this country has obtained them the title of *Toork-Swar*, from a supposed resemblance between them and the Turks, a nation whose very name seems to be listened to with terror, by timid old, and young over an extensive part of the world. Confining the consideration of them to Guzerat, it is no question that, a handful of horsemen are held in higher dread by people of this province than a marching host, or train of artillery; and the troop recently raised there as much above the common country Cattle, and riders, as can be conceived. They are formidable to opposition, and command their reins when they overcome, nor rob; whereas the Silledars or Grasia-squadrons are very differently influenced.

સવારી *Swáree*, (Pers.) This term is here used for a person of some rank in motion or his rabble train of Pageants. In classing and explication, the latter may set down 1st Choobdars, and Sootabardars, or large and lesser mace bearers who make a hideous noise in pacifying others, and proclaiming gifts, and virtues, which are incompatible with the ground work of them all; 2d fellows dirtily dressed, charging to and fro' on highboned garrons, named now Swar, and then Bargheer, brandishing Swords, or firing carabines in air, 3d followers on foot, rigged out with badges, belts, claymores and batons, called Peons, Piados, Hamelees, or Sepoys, as lief their entertainers, and 4thly there is borne by a Buffoonish boor or two or three or four in these extremes, long small uselefs spears hung o'er with bells and winged with Peacock's feathers, 5thly, the most inharmonious of the trumpet tribe, Runfingas.

European officers, who have travelled through many of these provinces, have found the richest and most respectable people, in every sense of the word, the least ostentatious, and the veriest poor and powerless but for temporary interest alone and always affect an appearance of ill-fitting state.

The permitting of petty officers (sensible Europeans can not be presumed to vie in any such vain glory) to appear so attended, makes the poor people believe they are not the organs of the representative agency of Government but Advisers and Controlers of it, as an able Civilian, thirty years ago at this same station, submitted to his colleagues and superiors publicly. That Gentleman, whose name was Perrot and whose memory is still spoken of with respect by the old natives, then amongst many other wise and warm dictions, for his national interest and credit, proposed that Desoys &c. should not move abroad in more seeming style than the Gentlemen servants of their English Masters, nor have levies at home of Country Patells on any pretence of Government duties whatsoever, consequently an establishment for mere parade would cease to be kept up.

𑂔𑂱𑂔 Sone, (Guz.) Sónár, (Mah. and Hind.) Goldsmith. They are a cast of Hindoos who live by making silver and golden ornaments, with little innovation on old models. They are, proverbially, pilferers, and receivers of stolen metals. In some towns, they are exceedingly well regulated, and ought to be in all forbidden to melt down, or transmute the form of any precious materials without permission from the Police Department. To them in general, stolen ornaments of gold and silver may be traced, if they are not privy to the theft, in which case, the articles will soon be submitted to the crucible.

As Dentists, who have here no distinct title, the Goldsmith of this country occasionally act, for a trifling reward on the price of their weir, in securing teeth ready to tumble out, or even introducing artificial ones, imitations in *mother of pearl*; this substance, as a product of the water, being by Indians preferred to *Ivory* the exuberant excrement of the blood and bones of an Elephant.

𑂔𑂱𑂔 Soonnee. (Arab.) Orthodox, a follower of the right way. Thus the Mussulmans who recognize an equality in the four companions (Aboo Bukkee, Omar, Osman and Alee) of their Prophet Mahomed are styled in contradistinction to those who hold Alee to have been their inferior and are called Sheeah. The forehead of a holy, and they say particularly staunch, Soonnee whose prayers are heard, is often seen marked by frequent pressure (five times a day) on the earth or stone.

𑂔𑂱𑂔 Sook, *hiddee*. (Guz.) Generally written, by the English, *Sookree*, is (from the Sanscrit *Sookk*, sweet or pleasant, in a material or moral sense) a *douceur*. It is often coupled with *chanla*, a contradiction of the Sanscrit *chandrick*, a cooler; an agreeable agent in a warm clime, but dangerous sometimes. *Sookree-chanla* to a trifling extent may be tendered to inferiors, as Testers are in Europe to children and menials, innocently enough; but the offer of any considerable sum from Litigants

tigants or Courtiers or any body is a'ways to be abhorred as a bribe. Where *vera* follows these words in accounts of revenue collections, it conceives this ancient free will offering converted to a tax. In Broach such assessed tax was liable to be laid higher or lower, and the amount of it shared between Government, the arbitrator, and subscriber afterwards in an irregular manner. It was believed to cover abuses, and therefore has been by the British Government, wisely done away.

३२०६१३ *Scorya Daha*. (Sans.) Roasting in the Sun, depurating, evaporated. A term (See *Agnee*, *Bhoomee*, and *Jildah*) applied to the exposure of human bodies after death before the orb of day. The Parsees are the only people on this coast, who so dispose of their dead. Were they in the habits of visiting such a house of mourning, or were frequent visits enjoined by their ecclesiastics in old times even a good reason for their public drains of mortality might be thought of; but credit can only be given for the latter, as the former is never followed, none of them entering upon these decks, till after death, except their *Nissa Sillar*, or terrestrial Plutones.

If this singular practice of allowing mortal remains to putrify in the air require apology might not the possibility of suffocating the vital spark (in fire, in earth, or in water) stand for one, and place it foremost in the modes of parting with once beloved bodies, that may appear dead, though only in a trance? In treating of the Parsees it has been stated that their women do not emigrate to places where there is not one of these sanctified sepulchres, and it seems that all mankind entertain solicitude for a decorous ultimate disposal of their bodies which any way remingle with the elements. The exile thinks of drawing his last breath in the land which gave him birth. The solitary being seeks a society that shall shroud him in the grave. Thus a terrified apostacy often takes place amongst Malabar Christians and Hindoos who are long removed from their own coast or cast brethren and seized with sickness or with other weakness become Mahomedans.

३५१२ *Soothar* or *Sootar*. (Guz. and Mah.) Carpenters here are Hindoos. Their labours in the lesser towns, and villages are confined chiefly to working on timbers for house building, and the implements of husbandry. They are paid by their employer in the produce of his lands, or in value from four annas to eight a day. Managers, and Farmers of districts belonging to the Mahrattas, in their foreign conquests, only allow them one anna for food, while they work for them; an advantage, which indeed they are apt to avail themselves of, over all those craftsmen and poor people laboring under their temporary tyranny. Soothars in villages, are admitted to *Passaita*, or free enjoyment of a little land, where they are, also, called *Gujjir*, and *T,har*.

सुतरीया Sootreea. (Guz.) Yarn dealers.

श्रीनारा Stotra. (Sans.) Praise of God.

तावे Tave. (Guz.) A low class of Mussulmans who weave cloths.

तानेको Taneeco, (Guz.) Tarkush, (Pers.) A weir-maker, generally of gold or silver. There are many degrees of them, from the hammerer of the most precious metal on the anvil, to him who draws it down to resemble the finest hair. When this is to be wrought, or woven, it is twisted round threads of silk equally dexterously by men, women, or children, called *Veetnár*.

टङ्क Tanka, (Mah.) and Tánkoo, (Guz.) Are reservoirs, constructed of stone or brick and lime of larger and lesser size, generally inside of houses, or their areas, an indispensable precaution in countries, which experience long and frequent droughts, and in hill forts, where water which falls or is conducted, may be kept any length of time. They are almost entirely covered at top, having but a small aperture to let a pot, or bucket down, being, in their general description, like the tanks in ships which sail these seas. In similar shaped tanks, and retaining the same term, the Mahrattas often deposit money. Places so occupied in Guzerat are called *Bháéroo*, Grain is put into what the Mahratta's call *Pémā*, and Guzerattees *Khann*; the latter in the Peninsula, of Cuttiwar, are often of great extent. Do the Portuguese take Tanque (by which they mean *Tulao*) from this Tank? the synonyme whereof in their own, or adopted language, seems to be Cisterna.

तापोदिन Tapodinh, (Guz.) Servants of the temple, called, in other parts of India, *Devādās*, and in the Deccan *Goorow*. They partake a good deal of the habits of Bhattis, but do not stand securities like them.

तारिपर Taripar or Tirreepár. (Guz.) Literally, across the place of swimming over the ferry, in a judicial sense, *banishment beyond seas*. It seems the severest sentence, short of death, that can be passed on an Indian. From death however it is a sweet commutation to the criminal, and probably its effect is more lasting and extensively felt than capital examples. The convicts that have been transported to Penang from the English establishments amount to about thirteen hundred persons alive there at this time, and high local authority has acknowledged, that they are very useful and industrious in that interesting island.

तेकरा Tekra, (Plural Guz.) Detached parts of surface, elevated in relation to the *Nallas* or *Koter* (regular or rugged ravines) that flank or surround them. On such Tekras, the Guzerattees chuse to found their villages near the banks of water courses.

तार्कुश Tarkush. (Pers.) Maker of Gold and Silver weir.

तेलेक Télee, (Mah.) Oil-man, *Ghanchee* (Guz.)

तेलीयो Telleeyo, (Guz.) A man who tells his wants, a better sort of beggar, as a Brahmin, who goes about giving broad hints of his poverty and obtaining the contributions of the liberal to an amount equal to the exigency of his occasion.

ठाकोर Thakór or Tacoor, (Guz.) God or Lord, Rajas, Grassias and heads of clans in this country and the Kokun or Concan are so called.

थान्ना Thànnà, oftener Written Tannah; from Sthàn (Sans.) and Tham (Guz.) place or a public station. The head of it is called Tannadar or Tandar whose duties are mostly of a Police nature.

Where Farmers of districts under the native Governments are allowed credit for their establishments, they are very ill found indeed, and barely Bugbears. Tannadars there buy their appointments. From every village of a Tuppa there is a fixed sum payable to the Tannadar. Suppose, in a whole Tuppa of 15 villages, these do not exceed Rupees 300, while he pays for his place Rupees 350; his perquisite in fines, of civil and criminal action is but $6\frac{3}{4}$ per cent. or one anna on the Rupee, so that to reimburse himself in original purchase money, he must mulct to the extent of Rupees 800. And, if to defray his expences of living he requires Rupees 20 a month, his only lawful ways and means (rendering an account of $\frac{1}{16}$ ths) is by fining on Rupees 3,860 more, or total Rupees 4,660.

थून्थो Thoontho, (Guz.) Whose arms is broken or malconformed.

तिरुवोदो Tirúvodo, (Guz.) Bhundaree (Mah.) Extractor of Toddy, Cultivator of the Taad or Toddy tree.

तोदा-तोरा-ग्रास Toda or Tory Gras, (Guz.) So the cash claims of Grassias upon villages, independent of Vanta-Gunnot or rent of their lots of land, are called in some places. In others जाम्पा-ग्रास Jampa-Gras or handfuls collected at the Gate way, and रोकुद-ग्रास Rokud-Gras or ready money. Some times too, this demand on lately acquired land is called सेर-ग्रास Seer-Gras by the Grassias who hold the alienator's head responsible for their usufruct of it.

The quantity of Tory-Gras in the district of Broach is now (1805-6) near twenty thousand Rupees. About 30 years ago, it appears only to have been about a third of so much.

तोला-तोला Tol, Tola, or Toola. A weight. There is no word more generally introduced into the different idioms of India, than this one, in small or great occasions. It is the latter which bring it to notice here. Tola-Dán, literally "Gift of weight," is one of the present sacrifices a Hindoo can make, and from which he expects the attainment of his hearts desire.

Hindoos perform this ceremony of weighing themselves according to their circumstances

cumstances; For instance, a poorish person will have placed in the opposite scale vegetables, pulse, or farina, sugar milk or butter; Fruits roots or coppers; a man in the middling degree will be borne up by silver, spices, ornaments or jewels; and superior by gold, pearls, precious stones, and diamonds.

In the north of India byestanding Brahmins generally partake of the holy bounty alone, but in Malabar, it is distributed to friends and needy persons in or out of the pale of Priesthood.

தூரை *Too,er.* (Guz.) *Tooree,* (Mah.) A pea, the favorite food of rich and poor, is so called while it remains in the pod and husk; but in separating it from the latter, it is broken by the mill, or divided into parts, whence it becomes *Dall*. About Broach it's price is generally double that of *Joo,ar*.

தூரி *Tooree.* (Guz.) A low set of players and singers, who attend the festivals of *Dhedas*.

தேவிலாளர் *Topeewalla*, so Europeans, or those who wear hats in opposition to *Pagreewalla*, or wearers of Turband, in Guzerat and Mahratta country, as they are തോപ്പുകാർ *Topeekarir* in Malabar. The word *Tóp* in Malabar means an harbour or grove; *Tópec* is the diminutive thereof, and applied to distinguish this kind of covering. Avoiding etymology, however, the Mahrattas and Guzerattees call the small sackcloth caps and cloaks which they occasionally wear *Topees*, but they are not thence entitled to the dominion of the hat. The English in India usually understand by *Topeewallas* the degenerate Portuguese, which indeed they, as well as the descendants of the Dutch, who speak the Lusitanian language, call themselves, “*Gentes de Chapeo*,” with an air of pride. North of Malabar, except in European settlements, this class of people is seldom to be seen.

With all the prejudices that are expressed by young men and women, just come from Europe, against these people, who approach the nearest to their own character, none can, consciously entertain a doubt that they are loyal and well behaved subjects, deserving the best of the British protection, which they, happily, here and there, enjoy. Those, in the middle rank of life that have learnt to read and write, and remember their duty to God, reluctantly embark, as Scribes (for which they are infinitely more eligible in many situations of the public service than Hindoo Clerks) with English Gentlemen, in stations, where neither are churches, nor spiritual Pastors near; but grant permission to found and endow these, and the poor Christians, for employment, will flock whithersoever they may be wanted, adding in a short time considerably to the population, and improving the industrious habits of any place, where a wise administration presides.

They

They are styled in Malabar, according to their faith *Náfraneekil*, or *Margakarar*, viz. Followers of the Nazarene or in his law; Catholics.

ತೃತೀಯೆ *Toyo*. (Guz.) *Màlékurree*. (Mah.) Watchers of Crops. In both countries these Watchmen or women mount on scaffolds climb trees, or ascend heights in fields; from which first position the Mahrattas form the professional name; the origin of the Guzerat *Toyo* is in nothing more than the sound they make from time to time, while they now and then shake long strings passing through the stalks and use slings to scare birds away, singing *To to to ee o*. It is impossible to mark the keys, degrees, and time of the tunes of *Toyes*, or to impart a just idea, to those not acquainted with the language and local customs, of their voice and actions, agreeable to individual spirits and zeal. Especially, about sun rise, when the feathered plunderers are hungry and their scarers awake, the confusion of sounds in a cultivated country when corn ears are filling, so completely occupies the circumambient space as to astonish a stranger and to strike with awe or admiration the attentive and thoughtful hearer, knowing that famine may follow want of vigilance in this way.

ತೃತೀಯೆ *Thug* or *Tugg*, (Guz.) An Impostor, Swindler. These characters are well known in Guzerat, or rather first their depredations on the credulity of the people. Alchymists (ತೃತೀಯೆ *Keemeeagur*) deservedly come to be classed with them. The Gosáees, and Veiragees and Joota Veidyas (Holy Hypocrites, and Quack-Doctors) to say nothing of Goldsmiths or the Gilder, are the grand and glaring actors in all kinds of Cozenage.

ತೃತೀಯೆ *Tulav* or *Tulao*, (Guz.) *Tulláh* (Mah.) is what Europeans term Tank, Pond, or pool. As it contains more of the element, which may also be attained easily by the whole of the irrational world, the Eastern Economists deem the formation of one *Tulao* (Sanskrit *Sirra*) equally pious with the digging of ten larger or a hundred lesser Wells. See *Vuv* and *Koo, a*.

ತೃತೀಯೆ *Tullátee*. (Guz.) *Koolkurnee*, (Mah.) Village, Accountants. They are Hereditary, endowed with lands or privileges for duties which they are perfectly qualified for, which alien scribes in many places are yet introduced to perform.

ತೃತೀಯೆ *Tumbackoo*, Tobacco. In all the Indian dialects known to Doctor D. this exotic from Tobago is signified by a similar sound with the exception of the Malabaric, which calls that plant *Pokla* or *Poghila* ಪೊಕ್ಕಲಾ. Without enquiring why the Malabars call it so, if it do not literally mean, as an early esteemed pupil suggests, smoking leaf, and not wishing to disturb the established belief of its modern introduction to the old world, a translation of an apostrophe and dialogue (composed by an unaustrere tutor of an Eastern Prince fond of a hubble bubble or

Hookah

Hookah) to and with this favorite in the Sanscrit language, is here entered without any attempt at elucidation or comment on the allegorical, historical or moral of it. Apos. "Heavenly Jewel, thou sweetest soother of all human woes, with
 " Nectar nourished, and from nectar sprung. Brahma and Eesha have dedicated
 " to thee a vase and flower; even so the enemy of demons condescends a pipe.
 " Fire and water at thy altar embodied unite; and *Nared*, mighty bard, sings
 " *Hurree, Hurra Bruhma!*"

Dial. "Who art thou brother? Tobacco. Whence hast thou come? Verily
 " from beyond the Sea. Whose mace-bearer (precursor) art thou? Do'st not
 " know? I belong to King Kullee, and am come to carry into execution a general
 " chastisement, which shall begin with breaking down those distinctions that have
 " so long obtained in societies upon the face of the earth."

Smoking Tobacco is a very prevalent practice amongst all Hindoo males (Brahmins excepted who take snuff freely) and Mahomedans of both sexes in Guzerat. A beega of land laid out in this article yields a nett revenue to Government of twenty Rupees at an average.

तुम्बूली *Tumbólee*. (Guz. and Mah.) and *Tambooleek*, (Sans.) A vender of the leaf and nut called *Vetiladeka* വെറ്റിലപ്പഴം in Malabar or Beetle arek by the English, and पान शिपारी *Pawn Sooparee* in the Northern Nations of India.

तुङ्करा *Tunkára*, (Guz.) Quarriers, Stone-Cutters. घुन्तू *Ghunttee Tunkára* is the name by which Pickers of miln-stones are known. They are of all Casts.

टप्पा *Tuppa* a Subdivision of Pergunna. There are ten in that of Broach.

तुलपुत *Tulput*. (Guz.) Lands paying a full tax or rent, annually charged by the agents of the paramount authority, into the public treasury. This term distinguishes the principal part of the lands vested in Government from *Vanta* or apportions of individuals devised during the reign of the Mahomede—Guzerattee Prince Ahmed, founder of Ahmedabad, who is said to have, in subjugating the refractory Rajpoots and Cooley Chieftains around, compelled or commanded them to give up three fourths of their inheritance, or usurpation in the soil, to the management of his officers, and rest contented with the usufruct of one fourth share, and for which remnant, infeoffment, in their own old possessions, they were held liable to pay a small yearly tribute, (*saláme*, taken of submission) and to serve the state at the calls of constituted authorities under the Lord Paramount. It is not evident, that this compact was ever formally dissolved down to the present day; yet it is not to be doubted, that these stipulations have been repeatedly and reciprocally overstepped and disregarded.

It is to be inferred that the Bhágs, Hissahs, or Portions which now obtain throughout

out all Tulput, were bestowed upon people who agreed to cultivate them and who, consequently, on the basis of mutual obligation, must have been assured of not being ousted from their tenure but for forfeiting offences, nor tied down to the soil except from selfish attachment or sense of advantage in it. They must have had a perpetual easy lease, or the option of selling their shares or of transfer by various modes which it appears has been practised by Patells in every village and at all times.

टीका *Teeka* a Hindoosthanee word in general use to express the daubs on the foreheads of Hindoos called *Chandlo* in Guzerat, and *Ghund* in Mahratta, being commonly composed of a scented paste prepared of levigated Sandal-wood, saffron or the like.

The *Shiva-bukhts* besmear their brows horizontally. The *Vishnuvites* mark their's by a perpendicular line. It is enjoined by their Rituals to make this daily homage to the letters of fate, which they hold to be there (the frontal and parietal sutures) inscribed, and every moral Hindoo endeavours to have it applied by a Brahmin, who adds his blessing. In Malabar it is called *Kooree*. It is curious that the natives of that province assigning opposite qualities to these *Kooree* insinuate answers to others, affirming or denying. The affirmative is by laying the hand across the forehead the sign of *Oomesha* or *Sheva*. The negative by placing the finger erect along the nose. Some musical friends may recollect the recitative of an ardent swain to his mistress in the sonnet "*Rummesh indé kooree àkarooté!* make not the sign of *Lekshmee's* Lord." i. e. Do not delay—
 മരുതൻ തന്റെ കൈ കൈക്കൊണ്ടു കൈ
 കൊണ്ടു

വാട.വാടി *Vad* and *Vado*. (Guz.) A fence, fold, division. This is a very common termination to the names of places in India generally written by Europeans *var war warra* and *walla*, as a Cattivar and Cattiwar for Katteavád the country of the Kattee or Cathi; and Nurwar, Nurwalla, for Anhulvado, the fold of Anhul now Puttun on our northern frontier (and capital, before Ahmedabad, of a Kingdom) which is said to have had its first name from the founder's, friend, a shepherd of old; Dhedváo the quarter of Dheras.

വാടകുടിക *Vad-kooteea*. (Guz.) Cutters and compounders called in Mahratta *Kank-Dolké* or curers of diseases in the ears and eyes. Their characteristic synonyme in the Sanscrit language is *Shustra-Vaidya*, or armed Physicians, or, as we have it in England, Surgeons. Jealous votaries of the æsculapean or scalpelian art might prefer to denominate them Quacks and mountebanks, as most of them

operate

operate and prescribe without pretending a physiological reason for their practice, and they are generally itinerant &c. Some of them, however, have great experience and perform parts of their professional duties very successfully, from the stitching of the simple future or twist to extracting the stone, several subjects of which last case the Writer has seen come found from their hands. In Lithotomy (where they penetrate the bladder as English Surgeons do) their only pointed instrument is, Celsian like, a single scalpel. Their fingers of exquisite touch, via ani, serve for a found before incision, and, by that incision afterwards, for forceps. Their healing local application is oil only.

वाग्री Vagree, (Guz.) Huntsman Fowler, a cast, and craft of Hindoos, who rear poultry some, while other catch birds and hares by nets and snares. Their bad habits are such as the Colees, are blamed for.

These Vagrees gorge the flesh of quadrupedes, carnivorous and monstrous birds of prey that have been killed whether by their own or other's hands as Dheras do of all domesticated animal that die. Of beasts by us the most abominated the blood and fibre of all Hyenas (which burrow even amid human graves) are held in high esteem by Vagrees at their orgies.

Since setting down the above a party of Vagrees, who were employed to take off the skin of a Hyena shot on the glacis of Broach by a man equally fond of sport and of study have added "we eat of all flesh, wild, or tame, killed, or dead."

The Writer has never heard it acknowledged that the quick or lifeless bodies of his fellow Creatures are torn for ordinary food, by any ill tutor'd tribe born and dwelling within the limits of the Guzerat language; but he is told, by Kirpa Ram senior Shastree of the Court of Circuit, that there now lives a Brahmin (the son of Dhuneshwur Eecha Ram of Krishnatree Gotra and Awdeech Tolukeya) in Cambay, who when a boy, during the famine in this province of 1790-1 was intended for a *bonne bouche* and was actually kidnapped by some starving poor people, tied hands and feet immersed in cakes of fuel, and ready to be roasted at the moment that a passing troop accidentally arrived to prevent so sad catastrophe.

वाणिका Vanneca or Vaneeya, (Guz.) These are called by the English Banyans, and by their own native neighbours, sometime, Boonya. Theirs is an extensive class of Hindoos in Guzerat, and divided into nearly a hundred tribes besides the *Shravuch* fallen or seceders from the Brahminee Religion. They have shops and deal in every sort of ware. They are great Pedlers and Packmen without being poor; Hence, they are pert, like Chatter-box as the ladies call him at Bombay. Many of them travel to the Deccan and to distant parts beyond the ordinarily understood limits of India trading, and return, after lapses of from one year to ten,

to their wives and families, with whom they spend their savings and set out again. Many of them also settle in the towns of foreign provinces, which they visit, where their descendants continue to speak and write the Guzerattee tongue, which may be pronounced the grand mercantile character and language of Indian marts, and these men the Marfutteea or Brokers, or Bargainers, as their name implies, and very sharp ones too.

It might have been from meeting this tribe and the Banyan writing (as the vernacular composition of Guzerat, in local letters, is named in opposition to Sanscrit) so much employed in trading ports, that some early European navigators describe the human hordes on the borders of the Ganges almost indiscriminately as Banyans and hence even now at sea and on shore we say Banian days and trees.

In the town of Broach are in (1807) 25 nat or Societies of Banyans containing old and young of both sexes 5,261 individuals.

વાંટા *Vanta*, *Waunta*, or *Vatta*, (Guz.) Portions, or distributions. The Lands in permanent possession of Grassias are so styled, in contradistinction to the *Tulput* or *Sirkar Zemeen*, i. e. Government Revenue Land.

These Grassia lots were said to have amounted in the district of Broach A. D. 1803-4 to about Beegas 58,000. They were rated, 25 years before, at but Beegas 48,000; so that, during the Mahratta management, or between the end of the former and beginning of the present English administration, ten thousand Beegas had been alienated, or are alledged to have been so, from the revenual affets of the state, which may be calculated in moderation a yearly loss of interest fifty thousand Rupees and a principal at sixteen years purchase of eight Lacs of Rupees, or one hundred thousand pounds sterling.

વાજેલ *Vajel*. (Guz.) Land which is allowed to lie a year fallow, in contradistinction to Bhoot, which the tenants till every season. The crop on Vajel is double the quantity of that on the same space of Bhoot, and the rent or revenue payable therefrom two fold. About Broach a Beega of Vajel is said to be assessed Rupees 8, a Beega of Bhoot Rupees 4. For this double produce, however, the spot is enriched by exposure, irrigation and manures, else half of the whole country would be left unfown every other year.

વાડા ઢાંડા *Vasfoda*, (Guz.) *Boorood*, (Mah.) Bamboo-Basket, and Mat-makers, of the class ગાંધા *Gancha*, low Hindoos.

વાઠ *Vath*. (Guz. and Mah.) A road. In Guzerat composition it is contracted, as, *Bárvuth*, out or by way.

The roads in Guzerat from ten or twelve miles south of the Myhee are very uncouth being much broken, and seldom sheltered with trees. The Mogul Governments to the days of Aurengzebe seem regularly to have granted remissions of Revenue

venue for repairing roads, and planting fruit trees on their borders, and about villages, as well as digging Tanks; but their successors seem only to have preserved, and piled upon their people, treasury tax institutions; though it is evident that, in a short time the state would be repaid with liberal interest from Avenues of *Ambas*, or *Amlee* (Mangoes and Tamarinds), or rather would derive large advantages, without any great quantity of cash advanced, or current asset curtailed. The few Parks formed by English taste about Broach, near 40 years ago, ensure the original arable rent, while the orchards around them produce as much more.

वाव. वाव, or *Vávidee*, (Guz.) (Sanscrit *Vápee*) commonly founded *Baav*, and *Bowree*, is a well, or watering place, larger, and more convenient, than a *Koo*, or *Koo, a*. The water in it is approached by steps. There are many in this province; one near Baroda which cost nine Lacks of Rupees is thence called *Nowlackee*; another at Vadwa, in the vicinity of Cambay, bears inscriptions, whence it appears to have been begun by a Banyan Tobacconist, when a drought burnt up the hither vegetable and fevered the animal creation, far and near, and was ended in Vikramajet 1539. A. D. 1482.

वाव. वाव, (Guz.) Planting, as जाद वाव. *Jaad Vávva*, planting trees. Next to the providential distribution of the elements, nothing appears to promise more pleasure and utility than this endeavour of man with taste and judgement in hot climates or in cold. See *Vath*.

वेल्द. *Veelundà*, the Guzerat mode of pronouncing the Portuguese *Olandex* a Dutchman. The jocular Brahmins and observers of character tear the roots of this title from the Sanscrit *Veelumbena duddatee* flow to give, or *Veelum duddatee* giving half.

वेच. *Vechan*. (Guz.) Purchase or sale, a thing bought or sold distinguished by the verb *apvoo* to give and *levoo* take. The lands called *Sirkaree* or state are often transferred by the tenants, or proprietors called Patells the quantity that stood thus under Broach in A. D. 1778 was beegas 5,348-1. and in 1803-4 beegas 3,313-3.

वेश. *Vesh*. (Guz.) What is put on, dress, fashion, “ *Jévo desh tévo Vesh*, every country has its costume is here an old saying. The Indian women with barely a covering to their bodies or but a dirty jacket and trowsers the Mussulmanee in a single *Sadee* (web that shrouds) and the Hindoovanees have been heard to say of elegantly attired European Ladies “ Oh how fine the cloths, but how lost in the cut” and so forth. The Natives of this country generally know one another’s rank and calling by their garments or by the manner in which they are put on. A Mahomedan could not as a matter of course wrap round his head a muslin Tiara alamode Banian, nor vice versa, but taking leave of the effeminate Oriental men to look

at the clothing of their women, these may be comprized amongst the Hindoo part of Guzerat, in a *Kanchleea* or Corret concealing and supporting the bosoms bound by cords behind the back, and *Sadee* or *Sawree*, a fancy coloured veil two or three cubits broad and eight or ten long folded round the loins and hanging down the legs a part, while the rest is thrown over the head and shoulders, so as just to leave a peeping hole; amongst the Mahrattees a *Cholee* or *Coatie* girding the back and breasts and a *Sadee* still larger than the last, the depending part drawn up between the limbs and lapped apofymphisin. The chaste Parsees wheresoever found are uniformly habited in a fine loose smock or *Suddra* and *Ralismanie* girdle, a handkerchief tied round the top of the head, and some tasty sort of silk Surtout with a secure pair of short drawers or *Goorgee* under all, the untying of which demands a prayer and the unknotting too of the tape or *Cooflee*, which they are taught to believe watches and beholds their actions. The Teertees or dear deities Namboorine and Nayr ladies of Malabar wear on common occasions only a Bombazine, and when they go abroad, a handkerchief over their head and bosoms which all honest women uncover whenever they meet a Lord of the creation.

वेधवा *Veedhwa*, (Sans.) Without a husband, a widow.

वेद *Veid*, (Guz.) from *Veidega* (Sans.) a Physician.

वेतिल-अदका *Vetil-adeka*, the Malabar names of the pepper shaped leaf of a Vine and nut, which the English pronounce Beettle Arek, and are the same substances which the northern nations of India call *Pawn-Sooparee*, and, as well as the southern, chew plentifully of. In Sanscrit this leaf is called ताम्बूल *Tambool*, and the nut कर्मुक *Krummook*.

Visitors at the houses of the humblest Indians must suffer to be treated with a maniple of these aromatics, or else they may offend the feelings of their hosts; and condescending to receive so much supercedes the necessity of pressing more valuable offerings, which their pride dictates, tho' their purses can ill afford, on guest's acceptance. To these indigenous drugs, including calcareous earths, in the composition of more luxurious quids, cardamons enter, and cloves, and a kind of confection Japonica loaded with opium, *Ganja* or *Bang*, and causing *keif*, or the first degree of intoxication, lulling the senses, and disposing to sleep.

वेरा *Vera*, (Guz.) Piercing; a title given to extraordinary levies, in other parts called *Babtee*, *Items*, and *Oochaphutt*, excess, vexatious imposts, assessed taxes.

वेमा-वालो *Veema-wallo*. (Guz.) An encourager, assurer, who engages to defray damage on the properties of others at sea or on shore from accidents Divine or human.

वेवा *Veva*. (Guz.) *Luggn*, (Mah.) Marriage. The words in both dialects are from the Sanscrit वेवध *Veevadh*, and लुग्ना *Luggna*, which mean a lasting com-
porture

porture, union. The mode of solemnizing matrimony is much the same amongst all ranks of Hindoos. Boys and men marry when their Guardians or themselves chuse; but girls must be betrothed before they have sense to select a bridegroom. Between their ninth or twelfth years (such is the rule north of the Nerbudda) it is incumbent on their Guardians to give them into sponfal protection or, after that time, their lives are dedicated to the *Peepla* tree, (the fate of those who are born blemished.) The Girl's father dares not either, in decency, make overtures for any young man, whose plenipotentiary, on the other hand, alone opens the negotiation; And as he almost always addresses a person of fortune for a fair one of his family to his son, the Father of many daughters unable to dowry them is often really reduced to greater distress than even they declare, and which much, or so little still, many eastern sojourners are often uncharitable enough to disbelieve.

When parties approve of the union of their wards, the sponsor for the bridegroom takes oath of abjuration, and swears that, the youth is free of these ten mortal errors (*Dasha* or *Dosha*) or moral and physical objections to the matrimonial estate, viz. 1. Close neighbourhood, 2. Distant residence, 3. Blind pride, 4. Meanness, 5. Violence, 6. Provisionless, 7. Stupidity, 8. Sterility, 9. Monstrosity, 10. Crime. This is termed *Vah-dutt* or plighting the troth marital. Next follows the *Kunya-dhan*, or giving away the virgin, by her father or proxy. This is done by the young wife, meeting and making reverences to her approaching husband, with a casket in her hand, holding a miniature oxen's yoke, and rice-beater, a wheel, reel, churn and other emblems of their subjection, and labors, the father of the virgin delivering her into the hands of the bridegroom, with a command to direct, and control her conduct. These proceedings take place in the presence of a Brahmin, whose signature is necessary to attest, and authenticate them. Before him the parties promise matters mutually, as Christians, in similar situations, repeat this part of the service after Priests. And, farther, now, the young woman vows that, her affections shall be fixed upon her Lord alone, not only in all this life, but will follow in death, or to the next, that she will die, that she will burn with him, through as many transmigrations as shall secure their joint immortal bliss. Seven successions of *Suttees*, (a woman seven times born, and burning, thus, as often) secure to the loving couple a seat amongst the Gods!

The Indian Clergy recount eight kinds of marriage or Courtship viz. 1st *Brakmya vivaha*, 2^d *Dieva*, 3^d *Arsh*, 4th *Prájáputtyá*, 5th *Ajbor*, 6th *Gandherva*, 7th *Rakshus*, 8th *Peishásh*, and exemplify them from occurrences related of old, or observed in our own times. The 1st means that mode of union which is deemed most in accordance with the intentions of the benevolent author of creation. The circumstance

cumstance that distinguishes it is the tender concern and judicious foresight of the father and mother of a Virgin, weighing against common prejudice, false abashment or avarice, in not waiting for overtures, or wishing for wealth, but diligently discovering a man, or youth of good fame and fair promise, to transfer the guardianship of their daughter to in perfect confidence. Pecuniary consideration, in the offer and acceptance of such a gift, is conceived out of the question. The donor, in these cases, finds his daughter in bridal ornaments, and presents some thing besides to the bridegroom. This heavenly mode of providing for the matrimonial felicity of daughters is chiefly confined to families, wherein dwelleth wealth, as well as wisdom.

The second seems also acceptable to the Gods, and conformable to religion, as does the third, which has its name from a couple of kine being given as a beginning with the bride. The fourth and prevailing form, in which girls with large patrimonies get off best, implies procreation, and protection, the ends and expectations of the whole. The fifth is deemed demonish, being by the bridegroom or proxy bargaining with the parents of a virgin to give her into wife for a certain sum. This is not an uncommon thing. The rich infirm Tirwady of Surat, about six years ago, got his present wife a girl for Rupees 6,000 paid to her poor Papa. The sixth or *Gandherva* is where adults, in the spirit of the wanton Chorister, mutually agree to love and live together; This is not forbidden to any of the Guzerat tribes, except the Brahmins and Veishyas or body of Banians, and is accordingly more practised than all the rest.

The seventh sort of marriage is after the manner of monsters by destroying the opposition of Parents or Relations, and carrying captive or prize away females of a family of rank equal to their own, with or without the will of such females. The Mahrattas in power often impose this merciless tribute upon their vassals, friends, and foes.

The eighth and most diabolical method of getting a wife is by secret force or fraud. One instance of this kind only is known by the present generation in Guzerat. It happened above 20 years ago at Surat, where a Deslaval Brahmin ran off with a young female of his tribe and got her married to him, having bribed a Parott or Priest to perform the sacred ceremony. The temporal authorities, under a Mahomedan Naib, afterwards adjudged the Brahmin Priest to pay a money mulct, the bracelets and emblems of wedlock to be taken off, and the young woman to be restored to her relations, who were however persuaded by their cast brethen to reunite their ward to him, with whom she had been solemnly contracted by a sane member of the Priesthood, in presence of fire, and other everlasting evidence to consecrations.

વોહરા *Vohora* or *Vora*, (Guz.) Usually founded Bhoras abroad, and *Ora* in the mouths of themselves, and illiterate neighbours, are a sect of Mahomedans, and as their name means, Merchants, called also લોટીયા *Loteeya* or Grubbers, and Pedlars, dealing mostly in Hardware, and Cordage, who reside in towns, or ingrain, and the cultivation of lands, who live in the country. They often, except the agricultural part of them, forsake the place of their nativity, travelling with packs. They are said to have been a tribe of Afghan-Jews early converted to Mahomedanism, and their mercenary character, while they preserve the national Jewish feature, is in favor of this history.

They form now a numerous class in the society of Guzerat, and, throughout the Mahomedan reigns, from the first irruptions of Mamood Ghiznavce, have flocked into this province. Their high Priest grants them passports to Paradise through the Angel Gabriel.

વેટલ *Veetal*. (Mah.) તેન્ડા *Teenda* (Mal.) and રુજ્જ *Rujj* (Sans.) a state of impurity. In Guzerat the word corresponding in common use to distinguish its existence is યલ્ગૂ *Ulgoo*, which signifies apart, proper to be removed from the rest. The patient is called વેટલસી *Veetalsee*, તેન્ડુત્તે *Teenduttee*, રુજ્જા-સુલ્લા *Rujja-Swilla*, and યલ્ગે *Ulghee*. In all these languages various circumlocutions, as in every country, besides, are made use of to transfer a knowledge of this state; but the plain examples above adduced are the most common, and expressed without reserve by both sexes, and all ages.

On the theory of menstruation, the Moralists and Philosophers of Asia have as much to say, as Anatomists and Accoucheurs, speculative or practical, can maintain in Europe, and it is very amusing to listen to them, though it would not edify to declare their doubts.

વૈરાગી *Veiragee*, or *Byraugee*, a Sanscrit word meaning literally liberated from the passion, is used, in vernacular tongues, to distinguish the nominally holy Hindoo beggars, who worship *Vishnoo*, under the figure of or incarnation in *Ram Chander*, and act as Spiritual Pastors to Banyans, Koolmbees, and other Vishnuvites. Their habits do not correspond with their name; for there are no people more impelled by the passions than the generality of these Byragees and Gossains, who are, moreover, mutually in a state of eternal enmity with each other; and when their Gangs come into contact, make a point of quarrelling. Gossains conceive the right to wear hair on their heads to belong to them exclusively, as the children more particularly of *Sheeva*, while the Byragees argue that their Divine King allowed his tresses to grow in the wilderness.

These libertines, levy contributions of money (and more precious privileges) from the inhabitants wherever they go through countries badly governed; and in some, with a shew of veneration for such idle fellows, and of feeling for the community

munity, the Chief authorities have established a regular assessed tax called *Byrágee* or *Gosáeevera*. At this place was one per cent. on the Land Revenue, payable to the public treasury, and thence in part, or as occasion called to be paid to pacify their dunning visitors.

It is notorious that the sturdy beggars of India (*Gosáees*, and *Byraugees* Hindoo, and *Fukkeers* Mahomedan) steal many children of both sexes, and often by the force of delusion carry off other mens wives. When people under misfortune or man's oppression become *Byraugees* and behave as such in the strict sense of the word they are proper objects of pity.

વુજારો *Vunjáro*, (Guz.) A Tradder by land in contradistinction to a Seafaring trader who is called *Vuhanvuttee*, concerned in Shipping.

વળાંગેશી *Vulganceo*, (Guz.) *Mang* (Mah.) A low Hindoo cast. They buy skins of dead Cattle from the *Dheras*, and roughly tanning cut and twist them together into strong traces and ropes for various purposes.

વલ્લાવ *Vallava*, or *Walwa*, (Guz.) Escort, safeguard. There are few customs in Guzerat which bespeak the inefficiency of the Government and Police of the Mahratta powers, in that province, or the good and bad influences possessed by the *Colee* and *Rajpoot* Chiefs, more than this of the traveller, whether trading or otherwise, being obliged to purchase protection on the roads which he passes through, by hiring one man or a hundred of those very people, who would, but for being paid to prevent others, in all probability plunder him themselves.

વળ્લકુર *Vunnkur*, (Guz.) *Veennkur*, (Mah.) Weaver. Amongst all casts in these provinces, Brahmins and Banians excepted, there are persons found who follow the occupation of the loom; at least, there is no objection to it, and next to agriculture and commerce, it is one of those professions which opens the widest prospect of livelihood to families of industrious poor without other inheritance. Wherever the husband's trade is weaving, it is here that of his wife and childrens too, be he a Hindoo, Parsee or Mahomedan.

વુરખાસન *Vurkhasin*, (Guz. and Mah.) From the Sanscrit વુરશાશિન *Vurshashinnum*, annual allowance made to Brahmins and to holy beggars, by any person, or party. The Mahomedan and Mahratta Governments in Guzerat made regular remissions in revenues charged with *Vurkhasen*, which the English, in as far as they have succeeded to the sovereignty of the funds, continue to grant.

વુરતુનેશી *Vurtunee*, (Guz.) Written in English generally *Bhurtuneeas*, રુખવાલ *Rukhwall*, or રુખવાલેશી *Rukhwallee*, (Mah.) Are the real native instruments of protection in these provinces, as their names imply. There are said to be about a thousand of them in the district of Broach, permanently stationed in parties of four, five and upwards, for the safety and service of villages, in which they are aided by *Dheras*, *Halalkores* &c. as many more.

Yet, this establishment for the Pergunnah of Broach, presuming on their being present, upwards of two thousand men, would be insufficient, if the Patells, who have the highest interest in the territory, did not enter into the directing of their steps, and stir them to alacrity.

The village Bhurtunneahs are suspected to be frequently privy to the irruptions of plundering parties of their own cast; But, they are not the less fitted for their calling merely because they possess opportunity of participating in the knowledge of what is going on according to the old adage applied to thieves, which would indeed be most acceptable, if their averting powers were thence interposed.

Obedience is the first obligation incumbent on these people towards their proper Patells, who, in their turn, ought to be more than they are, responsible to Government, if they permit their disposable means of control to be idle, when the quiet of the country, and voice of humanized nature, the true spirit of Laws, demand their united efforts. None of the village appendages, according to the order established, under the cidevant English administration of Broach, on the grounds of experience, and propriety, could be dispensed with, or dismissed at the will of Patells, but by the representative agent of that Government. Their allowance, plentiful enough, is in Lands (6 beegas=2-acres) termed *Passaita*. If they labor each six beegas, or help to do it, as they should, they may feed and clothe themselves and have a surplus to sell.

As a stimulus for additional acquisition, a Police section of the excellent regulations for administering the affairs of the British territories, in these parts, holds out a reward of ten Rupees for each Robber, or other felon apprehended.

If the Patells, and these people performed their duties, persons visiting the Pergunna, with evil motives, or rather visitors, malefactors therein, might always be brought to justice, without leaving the liberty of Loco-motion to the individual native subjects of our neighbours, allied with the families of our own at the discretion of any one officer or a few creatures in office on which, at a distance, all the group of civil detail may be dreamed to depend.

Many of the Bhurtunneahs entertained in the district of Broach are aliens to it, and Bheels from Rajpeepla. At first, one might be apt to ask, would it not be much better to employ in their stead, Mussulmans and Rajpoots who wear arms or Colees of the district, in want of bread and ready to resort to measures of fraud and force in order to obtain it? The solution is obvious, if these armed hands, and half a-hungered cannot be brought to labor the Land, which were to be preferred, and it is pleasing to entertain a persuasion that the Rajpoots and Colees, who reside in the fine district of Broach, are all industriously occupied, though there is some pain in reflecting oppositely on the same races around, who from idleness are differently disposed.

वृत्तान् *Vuttān*, or *Battow*, (Guz.) Inferiority, applied to deficiency of value of Coins in currency at one place and another, intrinsic or artificial, according to the circumstances of stock and demand.

वृत्तान् *Vurwádeeo*, (Guz.) Meddling fellow, a fomentor of strife, Litigator.

वृत्तान् *Vustee*, (Guz.) A Habitation, place inhabited by men or beasts; It is generally used collectively for an assemblage of houses or the population of a town or country. The Sanscrit and Guzerat *Vassee*, inhabitant, is employed indifferently to express singular or plural. The whole number of native residents in Broach fort and environs was reported in the early part of A. D. 1804, to be but 22,468 souls. It is believed now (1807) to have doubled. The villagers then in the district amounted to 60,185 according to a scrutiny made by Ameens (Meetojee, Nirrotum and Dessoo). The town and country of Broach therefore may be reckoned to contain a Lack of souls.

वृत्तान् *Vullit-danceea*. (Guz.) Any fund, pledged to repay the amount of a loan within a specified time, may be strictly so termed; it is reverting property in a double light, the advance is discharged, and the stake returns whole and clear to the mortgager. In account of public assets, *Vullit-danceea* or *Vult-dan* alludes to alienations of land, which during their appropriation, as above, are not assessible. The quantity of what is called *Sirkaree* or state lands, assigned under this head in the district of Broach, was rated at 1710 Beegas A. D. 1778 and according to the accounts of Muzmooadars in 1803-4 at Beegas 1220 $\frac{3}{4}$.

वृत्तान् *Vurrun-Sunker*, Mixed classes of the Pagan Indians or Hindoos proceeding from intermarriages of the four original families viz. *Brahmins*, (Priest) *Kshettreeyas* (Soloders) *Veishyas* (Traders) and *Shoodras* (Labourers) and subsequently, of their descendants. The matter of the four first columns in the following table is extracted from the *Dharm Tatwa* an approved compilation of the history and Canons of Brahminism, compared with the text of *Menoo* and with the Glosses of *Koolooka-Bhuttā*, and of *Rāghwānundā*, as well as with the celebrated commentary of *Vignyaneshwur* called *Meetaksher* upon *Yagnya Vulkee's* original tract relating to religious Rites and moral Duties, their infractions and expiations. It must be understood that the texts, from which these descriptions are taken, are historical of what had happened and perhaps limiting the divisions or distributing employments in the generations of those days, but are not authorities for the fruits of future forbidden intercourse claiming accession to or the countenance of any particular class. No cast is now to be burthened with known bastards, whence such unfortunates seldom see the light, or if they do, one of the parents endures the infamy of expulsion from their kindreds and associates with the Puncholee or Bhruft degraded Pagans, Christians, or Mahomedans.

TABLE

TABLE OF HINDOO CLASSES.

No.	SANSKRIT NAMES.		OFFSPRING.	OCCUPATION.	KNOWN, OR CONCEIVED GUZERAT APPELLATION.	REMARKS TO BE AUGMENTED AND AMENDED BY ALL WHO ARE ABLE AND WILLING.
	MAN.	WOMAN.				
1	भ्राह्मण Brahmin.	भ्राह्मिणी Kshittree.	भ्राह्मण-सूक्त Moordava-Seekt.	Royal duties; Protecting Vassals, and fighting foes.		The Guzerat names may serve as an Index to a full account to be found of many of them in the Glossary, or make up for those therein omitted.
2	भ्राह्मण Brahmin.	वैश्यिणी Veishya.	भ्राह्मण-सूक्त Ambushitá.	Medical.	Veidya, Vadhootua.	Physical, and Chirurgical, Pharmaceutic and veterinary.
3	भ्राह्मण Brahmin.	शूद्रा Shoodra.	भ्राह्मण-सूक्त Neesháda or Paráshuvva.	Goldsmiths.	Sonee. सोनी	Hence they wear the Brahminical string.
4	भ्राह्मण Kshittree.	वैश्यिणी Veishya.	भ्राह्मण-सूक्त Maheeshya.	Soothsayers.	Káleedas.	Devoted to Saturn. Especially pay their visits to afflicted persons on Saturdays.
5	भ्राह्मण Kshittree.	शूद्रा Shoodra.	भ्राह्मण-सूक्त Oográ.	Athletic exercises The use of weapons, Rujpoot or Rajpoot. and cruel customs.		The sons of Rajas, or Kshittrees are many of them now Rajas or Princes as those of Yoodhapoor or Joodpoor, Jeypoor &c.
6	वैश्य Veishya.	शूद्रा Shoodra.	भ्राह्मण-सूक्त Kurrina or Veitá-leeká.	Bards proclaiming Virtues.	Bhatt, Cháron.	The six foregoing inter-marriages were lawful in the Devapara Yooog or third age, but have been forbidden in the Kalee or present period.
7	भ्राह्मण Kshittree.	भ्राह्मिणी Brahmin.	भ्राह्मण-सूक्त Sootta.	Drivers of horses yoked in chariots and of Elephants.	Sabulleeo, Ravutt, Ghadceewan.	The old Indian war chariots are described in historic Poems of Sanscrit as having been dragged by horses.
8	वैश्य Veishya.	भ्राह्मिणी Kshittree.	भ्राह्मण-सूक्त Mágudhā or Bundee	Recorders of births, and of occurrences in families.	Vahee vuncha, Bhāt, Charon.	These recorders are also bards who seem to flourish in most uncivilized states.

No.	MAN. પુરુષ	WOMAN. મહિલા	OFFSPRING. સંતાન	OCCUPATION.	GUZ RAT APPELLA- TION.	REMARKS.
9	વૈશ્યા. Veishya.	બ્રાહ્મણી Brahmin.	વૈદેહીકા Veidēheekā.	<i>Chittra dhir</i> carry- ing umbrella or grand parasol.	Chittree-wallo.	It is surprising how much vanity vies in of- tentation of superb astubgheers here.
10	શૂદ્ર Shoodra.	વૈશ્યા. Veishya.	અયોગવા. Ayōgava.			
11	શૂદ્ર Shoodra.	કશિત્રી. Kshittree.	કશિત્રી. Kshittā.	Slayers of wild birds and beasts.	Pārdhee, Vāgree.	They rear poultry for the market. For their own palates carrion, and carnivorous ani- mals are delicacies.
12	શૂદ્ર Shoodra.	બ્રાહ્મણી Brahmin.	ચંદાલા. Chāndālā.	Every thing that is dirty and detesta- ble and to be done by the most mean.	Barwasee, Bungheea, Dheda or Dhera, Vulganeeo.	From the scale of sects descending as the Father was of low & the Lady mother of higher family, the pains of Legislators may be appraised to preserve dignified females in the way of virtue.
13	બ્રાહ્મણ Brahmin.	માગધા. Magudha.	દેવુલા. Dévullā.	Serving the Tem- ple.	Tapodin, Burridda, Devadās.	They are properly Servants of the Templar Brahmins, and sweep the consecrated hearth, Idols &c. They may eat or appropriate offer- ings in Kind or in money presented to the images of their heathen Gods without debase- ment.
14	ડિટ્ટો. Ditto.	માહેશ્યા. Maheeshya.	અભેરા or વ્રાત્યા. Abheera or Vrátyā.	Breeding Cows and buffaloes and li- ving by the sale of their milk &c.	Abeer, Aheer, Bhateea.	The Ribaree and Gowallee are more nume- rous than the Aheer or Bhateea in Guzerat and Decan.
15	ડિટ્ટો. Ditto.	નેશદા. Neisháda.	ઓશ્તેકા. Owshiteekā.	Dolevabuck Bea- rers of litters, Palan- keen bearers.	Dolee-vallo, Hummál, Bho-yeē, Khár, Palkee-vallo.	There are proportionally very few of these people natives of the west of this peninsula, though the quickest goers by which the Remarker has been carried were natives of Broach trained to the Doleeka dunda.
16	ડિટ્ટો. Ditto.	ઓગ્રા. Oogrā.	કોમ્બહાર. Koombhākār.	Framers of pots and Pitchers out of Earth, Potters.	Koombhár, Hanlawallo.	They manufacture the mould in all common kinds of crokery and tiles.

No.	MAN. யுத்தி Brahmin.	WOMAN. அய்யா Ayôgäva.	OFFSPRING. தீதா Dheegwan.	OCCUPATION.	GUZERAT APPELLA- TION:	R E M A R K S.
17	அய்யா Ditto.	அய்யா Ayôgäva.	தீதா Dheegwan.	Making furniture for horses, Saddlers.	Môchee, Chummâr.	These crisps are tanners too, and in the latter art have lately improved at Broach. This branch may wear the thread commonly called the Brahminical. It is supposed that the Purvoes of Bombay belong to this strained stock. They claim royal descent and designate them- selves Prubhoos—The Pitercans at one time were indeed sovereigns of Bombay and neigh- bourhood.
18	அய்யா Ditto.	அய்யா Ayôgäva.	தீதா Dheegwan.	Writing.	Kayutt, Eng. Coitt, Mehthah, Leiyâ.	These Coppersmiths worship Kalee or Kalika the black Goddess. There is a curious incestuous intercourse held by the Braziers of Malabar which does not obtain here.
19	அய்யா Ditto.	அய்யா Ayôgäva.	தீதா Dheegwan.	Making articles of Copper materials.	Kumârô. ಕುಮಾರಿ	Our jailors are generally Mahomedans with the title of Nâzir.
20	அய்யா Ditto.	அய்யா Ayôgäva.	தீதா Dheegwan.	Taking care of Prisoners, Jailor.	Bundhevanno, Jonaro, fâchuonuro.	If there be no Copper melted in this coun- try, it most likely comes in plates from another, hence there is no designation for a mere ham- mer of this metal, differing from that of the generic Coppersmith Brazier.
21	அய்யா Ditto.	அய்யா Ayôgäva.	தீதா Dheegwan.	Malleating Copper.	Kumârô.	It is matter of wonder how amongst such a poor set of people as the majority of native Indians appear to be, so many should be sup- ported from the sale of flowers. The female florists are for the most part frail.
22	அய்யா Ditto.	அய்யா Ayôgäva.	தீதா Dheegwan.	Cultivating flow- ers and Vegetables.	Mâlce.	These teachers are also actors in public. They have no marriages amongst them.
23	அய்யா Ditto.	அய்யா Ayôgäva.	தீதா Dheegwan.	Teachers of the arts of the drama.	Nuteva.	Where such rousers are entertained in this province, no attention is paid to their descent, but are Mahomedans as well as Hindoos.
24	அய்யா Ditto.	அய்யா Ayôgäva.	தீதா Dheegwan.	By song and cym- bal having the dawn.	Jâugudda.	

No.	MAN. પ્રજા	WOMAN. બાલિકા	OFFSPRING. સંતાન	OCCUPATION.	GUZERAT APPELLATION.	REMARKS.
25	સુત્તા Soottā.	વૈદેહિકા Veidēheekā.	સુડા Soōda.	Cooking Viētuals.	Rusōoea, Randineea.	The same may be said of Cooks, every Householder having them of his own cast if attainable.
26	નેશહા. Neeshādā.	ઓગ્રા. Oogra.	જાંગહેકા. Jāngheekā.	Carrying messages and dispatches.	Kepyo, Kassud, Hirkāro, Dawk.	The Couriers of these times and places are mostly Brahmins and Mahrattias.
27	ખશિતા. Kshitta.	ઓગ્રા. Oogra.	કશ્મેમુકા. Kshemuckā.	Watching or guarding the approach on gate way or court.	Poleeyo. (Durwan Persian.)	The Porter's lodges in these province are generally filled by Mahomedans.
28	વૈદેહિકા Veidēheekā.	શૂદ્રા. Shoodra.	અન્ધાસેકા. Andhasēeka.	Preparing confectious or sweetmeats.	Kunndoece. Sookhuddeco.	The journey men kneaders of these parts are the most ragged and dirty people of the community.
29	કાયસ્થા. Kayusthā.	અયોગવા. Ayōgavā.	સવૈરંદ્રી Sweirundhree.	Serving the community at pleasure.	Veitro. (Muzoor Pers.)	These servants, who seem to be their own masters, are supposed to be adepts in composing an art which Englishmen in their own country cannot comprehend.
30	અભેરા. Abheera.	બ્રાહ્મિન. Brahmin.	તિરજાકુંતા. Tirjākuntā.			
31	તિરજાકુંતા. Tirjākuntā.	બ્રાહ્મિન. Brahmin.	અવર્તુકા. Avertuckā.			
32	અવર્તુકા. Avertuckā.	બ્રાહ્મિન. Brahmin.	કુટ્ટા ધાના. Kuttā Dhānā.	Basket and mat making.	Vāsfoḍā, Ghancha.	The business of cane and Straw work seems to belong to the lowest classes in all places.
33	કુટ્ટાધાના. Kuttādhanā.	બ્રાહ્મિન. Brahmin.	પૂથપાશેકહુર. Poothpashekhur.	Singing.	Veishnuvva.	This appellation in Guzerat is given to those who chant in praise of the 2d person of the Indian Triad.
34	માગુધા. Māgudhā	ઓગ્રા. Oogra.	નાપેતા Nāpeeṭā	Cutting nails and hair, & shaving &c.	Hajam, Nace, Vailen, Ghainjo, Raat.	The Barbers of the East besides nicely pairing nails and picking noses gratify the greatest luxury of the lazy by squeezing their muscles and stretching their joints.

No.	MAN. પુરુષ	WOMAN. ઘણેડી	OFFSPRING. શિશુ	OCCUPATION.	GUZERAT APPELLA- TION.	REMARKS.
35	કેમકા Khemuckä.	અવતકા Avertucka.	મહાગુરુ Mähagooree.	Breeding and train- ing Camels.	Ribadee, Gowalleo.	Many of the Ribádee cast rear goats and cows as well as camels, and dealing in either gives this title: In the Dherm tutwa, the æra of the com- position of which is not known to the writer, the Olkas are cursorily notified to go much about under the cloud of night, as it is found the Colees and Bheels of these times do and therefore their names are conjectured to be the Synonymes of Olka.
36	નેશહાદા. Neesháda.	શુદ્ર Shoodra.	આલકા Alka.	Destroying the ani- mals of the forest and feeding upon their flesh.	Bheel, Colee.	
37	નેશહાદા. Neesháda.	દીગાવાન Dheegwan.	કારાવર. વા. ૧૦. ૨૫ Karáver or Ara.	Shoemaking.	Mochee, Chunmâr.	At present we recognize no difference in the characters of Karaver and Dheegwan.
38	ઊગરા. Oogra.	વેદહેકા. Veidêheekä.	રુજુકા Rujjucka.	Cleaning Cloths.	Dhobee, Bundhára.	Washermen are found of all casts. Those of Broach have forfeited their right to the charac- ter of excellence, since Hamilton was here. The Soortees bleach much better.
39	અબેર. Abheerä.	વેના Vena, see 51.	શોલકા Showlkä.	Selling spirits.	Kullál, Daroo-wallo.	The number of Bacchanalians in Pagan In- dia exceeds the estimates of their distant advo- cates. Indeed it may be said that all but the Brahmin and Banian eat of every viand except bovarian flesh, and equally quaff the intoxi- cating draught.
40	અબેર. Abheerä.	ખત્રીયા Kshittree.	મલ Mullä.	Wrestling and teaching the athle- tic exercises.	Mull.	
41	સુન્યાસે. Sunyaasee.	બ્રાહ્મણ. વીધવા Brahmin widow.	ઑડા Odä.	Digging wells and mines.	Od, Odên, (Belder Pers.)	
42	ખત્રી Kshittree.	મગધા Mágudhà.	હોલમુકા Oolmookä.	Working iron.	Loohar, ଲୁହାର	

No.	MAN.	WOMAN.	OFFSPRING.	OCCUPATION.	GUZERAT APPELLATION.	REMARKS.
43	બ્રાહ્મણ Brahmin.	મગધી Mágudhā.	અંબુ Amboo.	Playing on musical instruments.	Bovace.	
44	વૈદેહીકા Vaidéheekā.	અંબુશી Ambushītee.	વેના Vēnā.	See 51.		
45	શુદ્ર Shoodra.	નેશદા Neeshdā.	કુકૂતુકા Kookootuckā.	Coining Monies.	Tunkāllee.	There are a number of Coiners unlicensed by Government amongst the Goldsmiths of Guzerat.
46	અયોગવા Ayógava.		સૂત્રાદહારા Sootriādhārā.	Assuming female dress and imitating others.	Bhúwáyá, Nutwa.	
47	કુમ્ભકાર Koombhākār.	કુકૂતુકા Kookootucka.	કૂરવેદા Koorveeddā.	Weaving Silk.	Vunnkurr, Sálvee.	
48	કુત્તાદહાના Kuttadhānā.	અંબુ Amboo.	ચાહગુલ્લા Cháhguullā.	Rearing Goats and Sheep.	Bhurwādo,	
49	નેશદા Neeshdā.	ઠોગ્રા Oogra.	વાહાહા Vāhāhā.	Expressing Oil.	Ghánchee.	
50	વૈશ્યા Veishya.	કુરિના Kurrinnā.	વુત્તિર Vuttsir.	Cow keeping, herding.	Gowaleeo, Dhór Chirnār.	
51	વૈદેહીકા Vaidéheekā.	અંબુશી Ambushītā	વેના Vēnā.	Striking the Lyre and other instruments.	Joghee, Ravulleea, Nuggáree.	
52	માહેશ્યા Maheeshya.	કુરિના Kurrina.	રુથકારા-શીપા Ruthkārā, or Sheelpā.	Making carriages and fabrics of wood.	Soothār, ગુજીર Gujjir, ઠોહર T,har.	

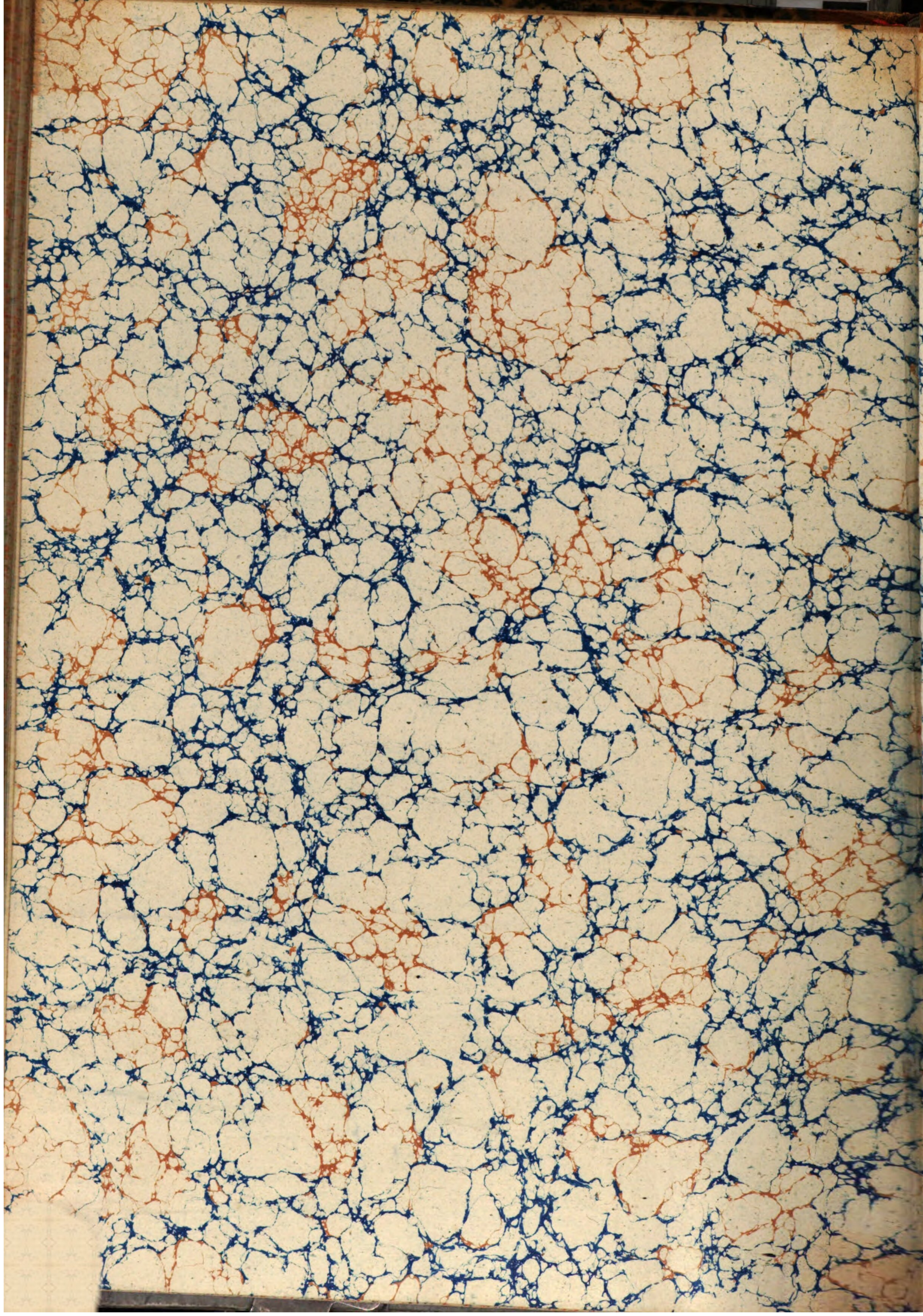
No.	MAN. યુરિ	WOMAN. બાઈડી	OFFSPRING. શિશુ	OCCUPATION.	GUZ RAT APPELLA- TION.	REMARKS.
53	વ્રાતીયા Vrátyā.	શૂદ્રા Shoodra	સુજિલ્લા Sujjillā.	Instructing young Princes in the use of arms, manual or military.		
54	માહેશ્યા. Maheeshya.	માગુડા Maguda.	માર્ગુકા. Mārguckā.	Chanting putting together and playing the concert drum.	Puckájee, Mirdunghee.	The long narrow drum, which is struck by both hands of the prompting squeaker in ear- tern musical entertainments, is called in Guze- rattee Puckáy, in Sanscrit Mirdungā. They are supposed to require uncommon nicety in hand and ear to their construction.
55	આરોદા પુત્તેતા Aroódā putteeta or Nun who hath forfaken the Vows and professions of chastity and celibacy.	આરોદા પુત્તેતા or Nun who hath forfaken the Vows and professions of chastity and celibacy.	ભુશ્મંકૂન. Bhushmánkoon.			
56	માલાકાર. Málákár.	કાયુડા. Kayudā.	શાલાકયા. Shálákya.	Working Ivory.	Duntáro, Munniaro.	
57	મુલ્લા. Mullā.	કશિત્રી. Kshitree.	શીલુડગા. Sheeludga.	Teaching the arts of tumbling, wrest- ling, and Rope dan- cing.	Bujjaneoo.	
58	રુથાકારા or Sheel- પા. Ruthākára or Sheel- pā.	કશિત્રી. Kshitree.	નુત્તા or Kollátee. Nuttā or Kollátee.	Theatrical labours, and Masquerade.	Nutwo, Bāhoo roopeē, Mushurree.	
59	અમ્બૂ. Amboo.	ચાગુલ્લા. Chágullā.	શેયપાલુકા. Sheyapáluckā.	Bed maker, Cham- berman, or maid.	Séjwallo.	It is not known that there are any particular families in Guzerat who inherit the office of Chamberlain in the literal sense, but with Householders of property and desirous of fame for tenderness to vermin there are Servants especially employ- ed to spread the Streets, unsiring the beds and save the little hidden gentry as often as the recumbent rises or returns to lie down.

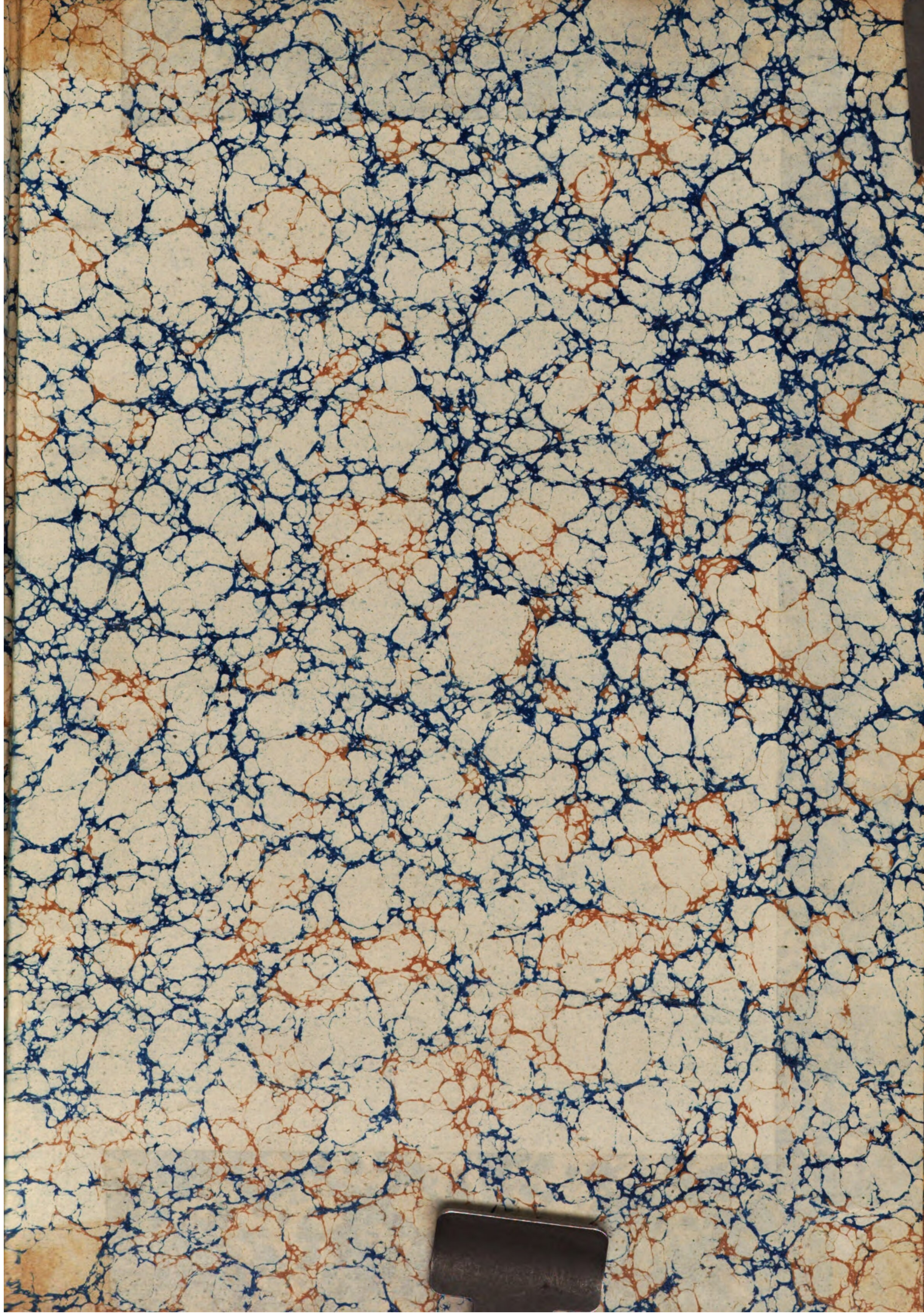
No.	MAN.	WOMAN.	OFFSPRING.	OCCUPATION.	GUZERAT APPELLATION.	REMARKS.
60	પુરૂષ Poothpā Shekharā.	ચંડાલી Chandal.	મુંડીલુકા Mundilluckā.	Keeping hunting dogs.	Kootrawallo.	The Dheras do this here.
61	શૂદ્રા Shoodrā.	ઓડા Odā.	અયોડા Ayōdā.	Making bricks.	Pujjavā-wallo.	
62	શૂદ્રા Shoodrā.	પૂથપા-શેકુરા Poothpa-shekurā.	ચેત્રાકારા Cheetriākārā.	Making pictures, Painters.	Cheetáro.	
63	શૂદ્રા Shoodra.	ચંડાલી Chandal.		Preparing and working lime.	Choonáro.	
64	શૂદ્રા Shoodrā.	બંદી Bundhee.	સેન્ડોલુકા Sendóluckā.	Dying first rate Colours by immersing, painting and stamping.		
65	અભેરા Abheerā.	કૂકોટ્ટા Kookoottā.	સોવ્વેરા Sowveerā.	Dying blue.	Gulleeró.	
66	મેત્રેયા Meitréya.	જાંગહેકા Jangheekā.	સુવરના-શોડુકા Soovirnā, Shoduckā.	Searching for Gold.	Dhool-dhoyo, Jarro.	Those, who search the sweepings of mints & Goldsmiths shops, pay more or less for the exclusive privileges.
67	ઔશ્તેકા Owshteekā.	નેશ્હાદા Neesháda.	પાશ્હોલુકા Páshooluckā.	Weavers of hemp or flaxen thread.		
68	તિરજકુંટા Tirjáakuntā.	ચાગુલા Chágulā.	ચુન્નેગારા Chunneegára.	Dying woolen cloth and rearing sheep.	Dhungurr.	The cast of Dhungurr, as it is called in the Mahratta country, is more common there than in Guzerat. The present Holkar dynasty of Sirdars belong to it.
69	મુલ્લા Mullā.	અવેરતુકા Avertuckā.	લૂનાસા Loonásā.	Salt Making.	Agreeo, Muthoovallo.	
70	પારાસુવા Párrāsuvā.	અયોગવા Ayógava.	કાવિરતુકા-ધેવિરા Kāvīrtuckā, or Dheevirā.	Catching fish and seafaring.	Máchee, Kárvo.	

No.	MAN. પુરુષ	WOMAN. મહિલા	OFFSPRING. સંતાન	OCCUPATION.	GUZERAT APPEL- LATION.	REMARKS.
71	દીવરા Dheevirā.	કુરાવિંદા Koorāvinda.	કેમશુકા Keemshuckā.	Making Basket &c. of Bamboo.	Ghancho Vafodo, Burrood.	
72	નીશદા Neesādā.	વેદહેકા Veidēheckā.	અહીંડેકા Aheetvonduckā.	Ensnaring Snakes and training them to tricks.	Gároodee, Vádee.	
73	અયોગા Ayógavā.	દેગવુના Dhégävunnā.	ડોરબુર્રા Doorbhurrā.	Making leathern bags, and buckets.	Chámreco, Ulgáneeo, Dubgur.	
74	ચંડાલા Chándalā.	દીવરા Dheevirā.	સોનકા Sownékā.	Slaughtering sheep &c. and selling their flesh.	Khátkee, Kufiace.	
75	અહીંડેકા Aheetoondā.	પારદી Párdee.	ઘોલેકા Gholeekā.	Devouring mice and animals that live in holes.		
76	પાશુલુકા Páshooluckā.	ઓલકા Olkā.	વાલેકા Váleeckā.	Attending mares to the Stallion and the sexual inter- course of other do- mestic animals.	Kubbádee.	
77	ચંડાલા Chándalā.	ઓલકા Olkā.	શ્વપાકા Shwāpākā.	Carrying dead kine asses and dogs from the Streets.	Dhedo, Bhungeco, Halálkore.	
78	ચંડાલા Chándalā.	નીશદા Neesādā.	અંત્યારુસ્યાયે Antyārūssyayee.	Dwelling in bury- ing grounds or the places of funeral piles.	Mushaneeo.	They live upon alms and by the rags which have covered human carcases. They guard the Ashes of the dead, dig graves, and inter the bo- dies of Hindoo infants.
79	ચંડાલા Chándalā.		પ્લુવ્વા Pluovā.	Dragging dead horses &c. out of the way and eating their flesh.	Hádee.	

The List of irregular offspring may probably bear to be extended by those who have more learning, leisure and health than the Writer of these sheets, which he assures all those condescending to consult them have taken up no small portion of his time and thoughts, nor seldom interrupted his enjoyment of ease.

F I N I S.







Drummond, Robert

Illustrations of the grammatical parts of the Guzerattee Mahratta and
English Languages

Bombay 1808

2 L.as. 27

urn:nbn:de:bvb:12-bsb10635911-1